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Introduction

The Magician Apprentice

It was a dark and stormy night. Lightning flashed and thunder roared across the heavens.

I sat on the floor of my cookie-cutter rental townhouse in a suburb of Baltimore surrounded by flat-white painted drywall and generic beige carpet. Around me on the floor were scattered a cheap gray and green plastic compass, a blue protractor, a mechanical pencil, and sketch books covered in arcane symbols, half-drawn seals, and notes on magical circles. Within reach were a box of raisins, some dates, a coil of Cedar Grass, and a packet of incense that claimed to include *lignum aloes*, but smelled suspiciously of sandalwood. A brass pot wasn't too far away, the eventual home of the ingredients I had gathered. It sat on a carefully printed out enlarged picture of the Triangle of Art from the Goetia.

It was my first Goetic operation of note. Honestly, it was technically my third attempt at magic from the Lemegeton's Goetia, but the first two don't count. The first was an attempt to get a house, performed loosely using "Chaos Magic Techniques." After performing the rite and telling the demon to return in a month to report on its progress, I banished all thought of the Work to avoid the dreaded "lust for results" I was so concerned about.

A month passed and the demon returned; I had quite forgotten about it, and it playfully sank its tusks through my arm in a dream. (Did I mention it appeared as a sea lion with foot-long tusks in a dream I was having about swimming in the Caribbean?) I promptly freaked out and banished the thing to the best of my abilities. I had no idea what

had happened, and it took some time to figure it out. That was my first inkling that these things were really real and not just a figment of my imagination.

My second conjuration attempt consisted of carefully writing out a charge to the Spirit Bune to make me win the lottery. I was being original, you see. This time, I figured I'd use some traditional techniques, since the chaos method had been such a dismal failure. I had been reading about Greek Magical Papyri and Defixiones, and so I printed the spirit's seal out, printed out its charge, rolled them up with some lottery tickets I bought, and nailed it to the doorpost of my house.

I didn't realize that the technique I had borrowed was to bind a spirit, that iron is anathema to spirits of the Goetia, or that buying five quick picks and nailing them to a script I hadn't read with a seal of a spirit I hadn't conjured wouldn't result in much of anything. When it failed, I took the seal of the spirit, set the stove to 200 degrees, and threw it in on a baking sheet to punish the spirit for failing to get me the winnings I had demanded. I still have the toasted seal around as a reminder of what can happen when you're stupid. (That is, nothing. Nothing at all will happen from stupid magic. If you're lucky.)

But this time, things were different. I had read a lot more, and I had gone through a spiritual initiation that had completely changed my understanding of magic in general. Again I was conjuring Bune, but this time I was actually going to *conjure* him. I had spent days drawing the seal, getting used to fitting all the crosses and circles and triangles all together in the weird shape with the smiley face on one end and what looked like two bee stings on the other. I was using Crowley's "corrected" image from he and Mathers' translation.

I read an article by Aaron Leitch, author of *Secrets of the Solomonian Grimoires* that had been published in the *Journal of the Western Mystery Tradition*. He postulated that the brass vessel in the Lemegeton's Goetia was supposed to be like the Spirit Pot of the Palo or Santeria traditions. I decided to put it to the test.

I used 777 to figure out the spirit's correspondences. I gathered a bunch of things that seemed to relate to Bune in the "Jupiter-Sagittarius" correspondence listed in 777, and I was going to throw them together into the Spirit Pot. I had the names of the angels on the sides of the Pot, and the Secret Seal of Solomon drawn out and placed in the lid of the pot. I was serious this time.

I timed it in a Jupiter Hour on a Jupiter Day using the Planetary Day and Hour calculations I had recently stumbled upon. I put a lot of time and effort into these preparations, and I was quite nervous. I recently had the honor of realizing that Spirits are real, they are not human, and they really do what people said they did in the grimoires from the 15th century. I had worked with the Angels of the seven planets, and I had attained Knowledge and conversation with my Holy Guardian Angel using *Liber Samekh*.

I knew from him that I was spiritually ready for this operation. I had learned that "demons" are just spirits with a bad rap because when they do their jobs right, people suffer when they're not in a right relationship with their Creator. I knew that I was ok with God, and my Holy Guardian Angel had my back, as it were, but you know, this was *demon magic* I was contemplating. Despite the assurances of God and my Holy guardian Angel, my palms were sweating.

So I sat there in the right hour, on the right day, the room was lit by candles and the smell of Jupiter incense filled the room. The storm was a nice effect. It totally added

to the feeling of power in what I was doing. I had been going over my notes one last time, making sure I had everything set up the way it should be. I had a tin-copper talisman I had made for the spirit, engraved with his seal that I was going to put in the pot. When the time was right, I began the ritual.

I sat, relaxing, and began Conversing with my HGA. I closed my eyes, and felt the warm feeling of his presence. I smelled the indescribable smell that signaled his presence. I opened my astral vision and started to ask him some last minute questions, when I noticed something out of the corner of my astral eye. Hovering over the seal and pot was the spirit Bune. I don't know how I knew it was him, but apparently he had been there for quite some time. I got the feeling that my Holy Guardian Angel was amused.

Tentatively, I asked aloud, "Bune?"

"Yes." The spirit's voice was high and comely, just like the book said it would be!

"Are you here for the ceremony?"

"Yes."

"You know I made you the Spirit Pot, and that I want you to enter it and Work with me to make me rich, and eloquent?"

"Yes."

"Will you get in and Work with me going forward?"

"Yes."

And that was that. The spirit went into the pot with all the stuff in it, eagerly. I saw it infuse the stuff, sort of phase-shift into the things I had gathered and arranged for him. I placed the charred paper seal and the copper-tin talisman I'd made in the pot with the herbs and raisins and dates and cedar and sweet grass, and some rocks from my local

bank branch, and then I just sat there, surprised at how easy it had gone. No big conjuration ritual, no circle traced out on the floor, no detailed conjurations, no threats, no License to Depart. I went ahead and thanked the Spirit and God, and put the Spirit Pot on my altar with some candles and a handwritten charge to the spirit that I read out loud to him. I lit some candles once in a while, and over the next three years, I have continued to reap the benefits of this wonderful spirit.

The Goetia

The word "Goetia" refers to a particular genre of magic. All too often in today's occult realm, "Goetia" means only the one little grimoire included in the Lemegeton, the Lesser Key of Solomon. Otherwise intelligent people sincerely believe that the word only refers to the magic related to that particular grimoire.

However, "Goetia" comes from a Greek word meaning "howling, moaning, or lamenting." It is the form of magic used by "Goets," the magicians that conjured the spirits, and it refers to the sounds they made during the conjuration process. This style of magic has roots that go back beyond the dimly recalled times of neo-platonic philosophy. It was performed by the average pagan magician long before the celestial hierarchies were instituted, and resembles shamanism a great deal more than it resembles Golden Dawn style aristocratic ceremonial magic.

Goetia was much more than a grimoire. Goetia was a way of life as much as it was a magical practice. Rooted in the terrestrial systems of magic, this system put the magician in touch with the spirits of Nature, the spirits of the terrestrial sphere. This sphere included what ceremonial magicians refer to now as "elemental" spirits, but also the spirits of the departed, spirits of local trees and rivers, and the general Genius Loci, spirits that were assigned rulership over the local lands.

These spirits had particular aspects over which they ruled. Some were fertility spirits that would aid in child bearing or agriculture. Others were water or sea spirits that would aid in commerce or naval war. By far the most popular spirit to work with seems to have been the spirits of the recently dead. In ancient times, it was understood that all people who died became spirits that could watch over and protect the living, if the living

in question knew the secret words. Particularly spirits of those murdered or who died violent deaths were sought to work deeds of violence, justice, and revenge.

The term Goetia refers to the methods of working with these spirits, whether they were spirits of the dead or spirits of Nature. These spirits were understood to be of the Chthonic Underworld, the world that lies within and behind and beneath the world we experience with our senses. Chthonic literally means "of or pertaining to the deities, spirits, and other beings dwelling beneath the earth." But to the practitioners of what we call Goetia, it meant much more.

I worry sometimes that the meaning behind the words we use to refer to magical things blocks us from understanding what it is that magic can do, and how it goes about accomplishing its effects. To many modern magicians, the "Underworld" means only Hades, or the land of the dead. To people trying to work Goetic magic, a new understanding of the word Underworld must be in place.

I like to think of the world of Goetic spirits as the Chthonic world. It is a whole universe operating at a different vibration than the one we normally experience. Aboriginal people of Australia refer to the spirit world as "The Dreaming," while people with a Western Ceremonial Magician background might be more inclined to think of it as the "Astral" realm. It is not hell, or any realm of the damned, although these realms may be a part of the Chthonic world. It is not a bleak and grey place of cold stone permeated with regret. The Chthonic world to the Goetic Magician is the land of *potential*.

All that ever was and all that ever will be originates from this wellspring, and the spirits that dwell in this realm are intelligent manifestations of pre-existence that are

eager to work with the denizens of our manifest realm. Provided, of course, we have been properly introduced.

In modern times, Goetic magic has a dark quality about it. The spirits of the Goetia of the Lemegeton, for instance, are called demons, and come with all the reputation that word carries with it. The spirits are monstrous, hodge-podges of mankind and animals, with skins the colors of the earth and sky. The kinds of magic traditionally associated with demons include pacts, blood offerings, rituals performed in caverns in the earth and desecrated items of holy intent. Between the Church and Hollywood, modern occultists have a very slim chance to understand the subtle textures of the background of this often maligned tradition.

Once a magician has been properly introduced to the denizens of the Chthonic realms, they begin to realize that most of the dark reputation garnered by this class of spirit is largely undeserved. It's true, magical operations with Goetic spirits can scare the hell out of you. Results can be terrible to behold, and much suffering may come of working with these spirits. Yet the same is true of *any* magical operation.

I've never experienced anything as terrifying as standing in the presence of God. No alleged "demon" of the Goetia has made me as nervous during a ritual as the Angels of the Shemhamphoresch who are charged with bearing the Holy Names of God. Read the description of the Wheels in Ezekiel, the sacred angels that serve God in all his righteousness and holiness; these entities are horrifying. A crow-headed man that speaks in a hoarse voice is nothing compared to a huge being with eyes in its armpits. I'd much rather meet Agares and his crocodile in a dark alley than Kammael, Archangel of Mars.

I don't want to give the impression that the spirits you work with in the practice of Goetia are nice, or particularly safe entities to work with. There are prerequisites to working with the spirits of any tradition, and failure to have those prerequisites met will inevitably lead to disaster, whether you're conjuring demons of the Goetia, neo-pagan faeries, or the most beneficent of God's holy angels.

The Goetia of the Lemegeton

As modern magicians, we don't live in the same world as the Goets of ancient Greece did. Our culturally programmed minds filter out the kind of experiences that were normal to the people who lived in that world. We don't have an accurate, living model of Goetic magic to learn from and to base our work on. Instead we have the grimoire tacked on to the Lemegeton.

The Lemegeton is a fairly popular grimoire that includes four mini-grimoires inside. The Goetia is one of these mini grimoires, and is by far the most popularly worked grimoire of the bunch. This is primarily due to the interest in this grimoire by Aleister Crowley and MacGregor Mathers. By translating and publishing their "corrected" version of this one grimoire, they managed to launch the book into the modern occult realm, where it remains as an example of terribly dark and dangerous demonic magic to new practitioners of our art.

This grimoire is firmly based on the neo-platonic cosmology that is at the core of most renaissance grimoires. Neo-platonic philosophy lay inconceived in the potentiality of the Chthonic realm when true Goets walked the Earth. By the time the Goetic practices were recorded and published by the renaissance authors, most of what they had to work

with were lists of spirits that were conjured by the practices all magicians used at the time.

This method consisted of knowing who the boss of the spirits was, getting to know them, and then getting them to assign their spirits to you to do whatever it was you had in mind. Above the spirits of the Earth were the Spirits of the Heavens. There were seven classical heavens, and the lists of Goetic spirits were parsed out to each of the seven heavenly governors based on the ranks they held.

It's important to realize that when the names of the sprits began to be recorded, the style of magic changed. It was once a magician's job to go out and find a spirit, befriend it, find out its attributes, its name, its seal, and the things it could do for a magician. When the spirit names were recorded and passed on to the next generation, it was no longer necessary to have first hand experience with the spirit to know what it was supposed to do.

I believe this shift resulted in what appears as "Goetia" in the Lemegeton. Because magicians no longer had the experiential gnosis of the spirit, they relied instead on the names of God and Angels to impart authority over the spirits who were listed in the books. Gone were the days of co-workers in manifesting Fate, and born were the days of cajoling, pleading, and threatening in God's Name.

I see this happening a lot even today. People take a process that results in personal gnosis and productionalize it. They make a spiritual initiation into an assembly line operation that appears to be something anyone of any training or talent can do, regardless of their qualification. Recently I received an email from someone who is convinced that

magic is a steaming pile of bovinical excretions because they spent *35 years* doing all the steps and never had anything happen.

Maybe it's just me, but after 34 years of failed experiments, I'd start re-evaluating my premise.

In spite of the change in premise of the Lemegeton's Goetia, the grimoire retains the elements necessary to be initiated into a Goetic system of magic. It can still have great results. Unfortunately, the material is dated enough, distant enough from our living culture of magic that we don't quite have ready access to the context clues to figure out the keys to unlock the power of the book.

The Initiatic Key of the Lemegeton's Goetia

In the Lemegeton's Goetia, there is one image that reveals the process of initiation into the Chthonic system of Magic. This is the Magic Circle. I came to realize this after my own series of initiations into the spheres of the Neo-Platonist cosmos, and I realize now that the key was sitting there all along. I didn't understand what I was seeing at the time, but now it's one of those things that seem obvious. Maybe it's because the circle by itself can be intimidating to look at.

The Magic Circle of the Lemegeton's Goetia provides a keen insight into the position of the magician relative to the universe around him. The key elements of the

magician's cosmology are represented from the renaissance understanding of the Neo-Platonist process of manifestation.

The Process of Manifestation

In the Neo-Platonist cosmology, the process of manifestation is elegant and progressive. The system is based the concept of Plato's Ideal realm. Before anything can manifest on Earth, it must begin first as an Idea in the Mind (Nous) of God. The Idea has no form, it is simply raw impulse, but when an idea forms in the mind of God, it initiates the manifestation process.

Ideas from the Mind of God cannot be comprehended by the universe at large in their raw form. The Material realm is considered gross, heavy, and dense. Ideas from the Mind of God are the most nebulous of things. The first form an Idea takes is when the Idea extends to the Logos, the Word. When the idea can be formed into a Word, it begins to attain density. It can be communicated at that point to the realms further below in a manner that can be comprehended.

In Christian theology, the Word "was with God and was God." The Word became flesh in the form of Jesus Christ. This comes from the first chapter of the gospel of John in the Bible, and represents the integration of Neo-Platonist cosmology into the blossoming Christian faith. Whether you are a Christian who accepts that the Logos became flesh and made atonement for original and all subsequent sin or not, it is important to understand the concept of the Logos in the Neo-Platonist cosmology that forms the foundation of the Goetic grimoire found in the Lemegeton.

The Logos speaks the Idea from the Mind of God into existence. When it can be communicated, the Logos assigns (for lack of a better word) the manifestation of the Idea

to the appropriate Workers. The Workers are the Intelligences that are expressed in the elegant system of concentric spheres between the Mind of God and the manifest world. The first sphere an idea passes through on its way to manifesting in the material realm is the Sphere of the Zodiac, or the Sphere of the Fixed Stars.

The Fixed Stars are the constellations. They are "fixed" because they don't wander relative to each other as seen from earth. The constellations progress in the same pattern they have for as long as humans have gazed at the night sky and played connect the dots.

Within the sphere of the fixed stars, there are twelve Intelligences, one for each constellation. These Intelligences, or Archangels govern the manifestation of any Idea the Logos speaks to them. Thus, all things in the macrocosm, or manifest world, can be considered to be a manifestation of one of the twelve signs of the Zodiac.

Traditionally, each sign is embodied in, or ruled by the seven Planets. In the oldest Neo-Platonist texts, the planets are referred to as governors, or fates. They were the source of what later became the seven Urges that serve the Demiurge in Gnostic philosophy. However, in the earlier Hermetic doctrines, the urges were not considered evil at all. Gnosticism embraced the idea that the material realm is evil because it is dense and in shadow.

They observed how easy it is in the material realm to get obsessed with material things, how easy it is to forget that we are manifestations of the divine spark. They saw the Workman in the creation myth of the Hermetic doctrines, and dubbed him the Demiurge, the idiot god, and created their perverse interpretation of the Hermetic mythos, removing the moment of consubstantiation between the Logos and the Workman that is essential to Hermetic beliefs.

When the Logos became one with the Workman in the Hermetic texts, the new entity set about creating the spheres of our existence. Later, when Man came into the material realm, he also created seven workers of the material realm to aid him in being the material version of the Workman-Logos entity above. In the chthonic realms, these entities more closely align to the planetary Spirits, the hulking forces ruled by the Intelligences of the Tables of the Planets.

The Idea from the Mind of God has passed now through the Logos and attained its Word, it has been assigned to the appropriate entity of the Sphere of the Zodiac, and it continues its descent towards ultimate manifestation under the guidance of the Seven Planetary Intelligences. They conduct the harmonies that work together to give the idea the forms it will acquire when it manifests on the Earth. They assign their legions of terrestrial spirits to the Idea, and these in turn work with the Elemental Kings. The four Elemental Kings in turn pass the Idea through their realms appropriately, layering the Idea with form and material until it is ready to manifest, and then, finally, the Idea comes into being.

Every Idea from the Mind of God must pass through these stages of becoming before it can manifest. Understanding the chain of manifestation, from the Mind of God to the physical manifestation before you is essential in chthonic work. When you enter the Chthonic realms, you are entering the realms beneath the manifest world, the realm of potential from which all things manifest. Understanding the process that things go through before they come into being is necessary to become a master of the Chthonic realms.

Which brings us to the Magician.

The Role of the Magician

In the Circle of the Lemegeton's Goetia, we see that the Names of God, the Intelligences (or Archangels), the names of the spheres, and the choirs of angels that reside in each sphere are represented in the outermost circle. These entities represent the path any thing in this world must go through in order to manifest.

Long ago, the entities in the outer circle became elevated in the minds of men to the Celestial spheres, the heavens. These heavens were considered to be above the material realm, and beneath the material realm of elements, there were the infernal realms. Because the infernal realms were considered beneath the manifest Earth, and the Heavens and celestial entities above the manifest Earth, someone somewhere placed a value judgment on the whole system and decided that things above were good because they were closer to God, and things below were evil because they were further from God. As a result, the Chthonic realm, the Underworld, got cast in the role of Hell. It became the residence of the dead who were not with God through Christ, and the realm of the Demons who rebelled against God.

To truly master the Chthonic system, we must break free from this mindset. The entities of every level are manifestations of and servants to the Most High God. Because humans have trouble accepting that God could have anything to do with manifesting what they consider to be evil, they postulate an evil intelligence opposed to God. Unto this evil deity they ascribe a hatred of mankind, and an inverse reflection of all the angels and choirs of God, only bent on evil, destruction, temptation, and the ruin of men's souls.

Even the Gnostics, with their perverted appreciation of the world at large failed to ascribe evil intent to their demiurge. Most described him as mad or plain old fashioned ignorant. They said he was birthed in darkness and abandoned by his mother before he

even knew her. He was a victim in their minds, not a rebel Angel who thought he should be God.

It's not much better, but it's at least gentler in judging our creator.

So we have inherited an understanding of the cosmos that separates Good from Evil and places them in completely separate realms. To work Chthonic magic effectively, you must break this idea to pieces and embrace the understanding that all the realms of heaven or hell are within the unmanifest realm that resides in silent potential beyond this material realm in which we live and breathe and play. This unmanifest underworld is the Chthonic realm, and you must accept your place in its hierarchy.

For most natural things, Mankind is not a required piece of the process. Gold and iron ores form in the mountains without our influence at all. We are not needed to make the Earth suitable for the existence of any animal or plant here. The Natural realm is a system that includes its own checks and balances, and operates on principles that we can nearly represent in pure math. It follows its own laws of gravity, force, space and time. It operates solely at the discretion of those entities responsible for manifesting natural things.

Enter Man. Mankind is made in the form of God himself. He was emanated directly from God, and played in his youth with his brother Logos. As he grew, he visited different parts of his Father's kingdom, and got to know the beings his Father had placed in charge of each realm. The Governors of the realms fell in love with Man because he was the image of his Father. Man was creative, wise, and good. Man was ignorant, however, of the things that his Father had created, and had a natural curiosity, an urge to

explore and experience the things God had made. He had this innate curiosity because he was made that way by God, who must also have had these qualities.

Man learned all the skills of the seven Governors, and their spirits respected him and responded to his commands on the authority of their Governor, and God himself. They also felt individual love for Man, and heeded his direction and answered his questions out of this love.

Eventually Man came to the Earth. He saw the veil of Fire, and wanted to see what lay within. He spread apart the veil between the Earth and the Underworld, and peaked through to see what the Father had been up to in this part of itself. In the waters below, he saw a reflection of himself and fell immediately in love with it.

This sounds kind of narcissistic, no? Understand that Man was made in the image of God. It wasn't himself that he was falling in love with, but the reflection of himself that showed him his Father. It's still narcissistic, but again, we're made in the image of God, and that means that even he has this love of his own image. It's not conceit, either, he deserves it because he's God. He's whole and perfect, and everything that is emanated comes from him and through him. He is everywhere, in all things, and he manifested this world to experience it. We can deduce from our own intrinsic qualities those qualities of our Father, because we are him in microcosm.

While Man was gazing upon the beauty of the image of the Father, Nature was gazing upon Man. Like the Logos, the Workman, and the Governors of the Spheres, she too fell in love with Man. Seeing that he loved his image, she made the first statue. She formed the image of man in three dimensions out of the Four Elements. He saw this form, and fell in love with the form. He immediately went into the form and consubstantiated

with it, becoming a combination of the material and the spiritual. As a result, to this very day Man is of two natures, both mortal and immortal.

So human beings are in a unique place in the cosmos. We are material beings, easily distracted by the material realm and the bright and shiny things that fill it. We have material needs, and must seek shelter from nature's elements. We are equipped to survive in all manner of terrible environments, and have refined and concentrated parts of our world to create incredible feats of technology.

At the same time, we are spiritual beings. We have religions based on our understanding of eternity. We have mystery traditions that explain parts of the manifestation of man, we wonder why we're here, we meditate, we pray, and we seek in many ways to return to the realms we were created in and knew in our youth.

We are also still in the image of God. We are, by nature of that image, creators. We are the point at which the immortal realms that exist just beneath the surface of our reality manifest into our world. We make physical changes, like moving our hands, by directing action according to our will. We think things into being. We conceptualize and manifest things that no one else can see.

While it's great to be an inventor or fabricator of nifty gadgets and high tech toys, we have even more potential. We still have our relationships with the Seven Governors and our First Father. The entities that govern manifestation still desire to teach us, to train us, and to work with us in our creation of the world around us. When magicians quote the Emerald Tablet of Hermes' axiom, "As above, so below," we must bear in mind that the fulcrum of the two triangles of the macrocosm and the microcosm is mankind itself. Magicians are the place where the Hexagram becomes a Pentagram, where the six-rayed

star representing the merging of the Above and the Below is transformed into the five-rayed star representing Man. We are the embodiment of the Four Elements and the Fifth, Spirit or Quintessence, the immortal sap of our spiritual being.

Before closing out this chapter, I'd like to mention that the philosophical underpinnings I discuss above do not touch on how a magician is to implement a strategy aimed at living as a magician. I recently had the good fortune of reading Jason Miller's *Sorcerer's Secrets*. This book details the pragmatic approach I think every magician should have. It describes the method of the magician as I understand it, and by following the example he gives in this book, magicians will fulfill all the responsibilities that come with being a manifestation of the image of God.

Man's Position as Expressed in the Magic Circle

Returning to the Lemegeton's Circle, we can see this relationship spelled out in symbols and in cabalistic words. Within the inner circle are four hexagrams with a Theta in the center of each. Around the edge of the hexagram, the word Adonai is written, one letter in each angle. The word "Adonai" means "Lord" in Hebrew. The Greek letter Theta is in the center of each hexagram, representing the Earth.

Each part of this symbol represents a concept that the whole is expressing. If each part of the symbol were expressed in words, we can make the sentence "The Lord of the Earthly manifestation of the combined realms of Above and Below." There are four, one in each cardinal point of the circle. From Agrippa, we learn that there are Four Lords of the Directions, and they are named Oriens, Paimon, Egyn and Amaymon.

Between each of these four representation of the Lords of the Corners of the Earth are syllables spelling out Al-Pha and Ome-ga, the Beginning and the End. The four

Elements exist within the boundaries of a fifth aspect we have only recently begun to understand as a species. The fifth element of time is necessary for anything to manifest. The passing of time is represented in the circle by the reference to the Beginning and the End. In other symbols, the serpent eating its own tail, Ouroboros, is a representation of the same aspect of eternity in which the Magician stands.

The magician himself stands within a square. The square has a point in each of the cardinal directions, and the space between the symbol of the Lord of the Elemental Quarter and the point of the square is bridged by a cross. The cross represented at the time the object of sacrifice that paved the way between the Father and mankind. The cross was used to mark places where the spirit realm and the material realm met. Because it was the place of death of Christ who atoned for man's sins, it represents mankind restored to a right relationship with God.

Outside the square are written the words El, Iod (Hod in the original manuscript, but should be Iod to fit in with the other God names), Jah, and Vau. El Iod Jehovah is an appeal to God through the name assigned to sphere of Jupiter, Chesed, which means Grace. Another interpretation of the syllables forms the sentence "Powers of the Sphere of the Zodiak (Jah, god name of Chokmah, sphere of the fixed stars) being brought down by God's Grace (El, the God name of Jupiter, Chesed, which means Grace) to his Messenger, the magician (Hod, the sphere of Mercury, Hermes, divine messenger and also the sphere of Ceremonial Magic), who Nails (Vau is the Hebrew letter Vav, which means nail) it to the physical realm."

Within the square, in each corner are written the Hebrew letters of the Tetragrammaton, Yod-Heh-Vav-Heh. Beneath, in Latin characters are the sounds each

letter makes, Je under Yod, ho under Heh, va under Vav, and h under the final Heh. Jehovah. Within the very center of the square is written the word Maister, the master Magician.

The Magician stands within the center of the circle, the image of God, standing between the Beginning and the End, in right relationship with the Kings of the four corners of the Earth, and surrounded by the Intelligences of each of ten spheres of manifestation. All of the Chthonic universe is laid out around him, and he is ready to conjure the spirits of this realm.

There are multiple schools of thought regarding the use of the Magical Circle in the modern occult community. There are those who do not use the circle, saying it's just not necessary. There are others who refuse to do a rite unless the Circle is drawn out perfectly. There are others who draw the circle once or twice, and then proceed to manifest the spirits without it as necessary.

The successes of those who conjure the spirits without a circle indicate it isn't a necessary piece required to conjure the spirits. On the other hand, critics can point to any number of catastrophes that manifest in the lives of magicians who disdain the Circle as evidence that the Circle is necessary. Johan Weier's manuscript, the *Pseudomonarchia Daemonorum*, doesn't include the Circle; instead he tells the person to draw a magic circle, trusting the student to know what to include. He recommends a conjuration by oration that is light on equipment and much of the extraneous baggage one finds in the Lemegeton's Goetia. Personal experience in both approaches indicates that the physically drawn Circle isn't necessary to conjure the spirits.

However, everything the Circle represents must be present within the sphere of the Magician. It must be intrinsically a part of their mind, body, and soul. They must have attained what is represented by the Circle, or their magic is empty words and meaningless gestures.

Practice Exercise

Below is a blank Magic Circle. It's got all the things you need on it, but you need to fill in the blanks with the appropriate details. Refer to my rough sketch earlier, or cheat, using the Scale of the Number Ten from Agrippa's Second Book of Occult Philosophy, in Chapter 13.

Around the outer circle, you'll write, "Eheyeh Kether Metatron Chaioth Ha-Qadosh Rashith Ha-Galgali **S.P.M** + Iah Chokmah Jophiel Auphanim Masloth **S.Z.** + Jehovah Elohim Binah Cassiel Aralim Shabbathai  + El Chesed Sachiel Chashmalim Tzedeq  + Elohim Gibor Giburah Sammael Seraphim Madim  + Jehovah Eloah Va-Daath Tiphereth Michael Malakim Shemesh  + Jehovah Tzabaoth Netzach Haniel Elohim Nogah  + Elohim Tzabaoth Hod Raphael Beni Elohim Kokav  + Shaddai El Chai Iesod Gabriel Cherubim Levanah  +."

Write "Te-Tra-Gram-Ma-Ton" in each of the five points of the pentagrams. You'll have to write small. Write "A-d-o-n-a-I" around each Star of David. Draw the crosses connecting the points of the rotated square to the Stars of David. Draw the Thetas in each Pentagram and Hexagram. Place the "Al-Pha" and "Ome-Ga" in their appropriate places, the "Yod-Heh-Vav-Heh" in the four corners of the square, write the "Je-Ho-Va-H" under each Hebrew character, and write the "El-Hod-Jah-Vah" around the outside of the square. Last, write the word Mister in the center of the square.

Pay attention to how you feel when you're filling it in. Pay attention to how you feel when you're done. Remember that feeling when you get to the appendix that talks about Kinetic Meditation.

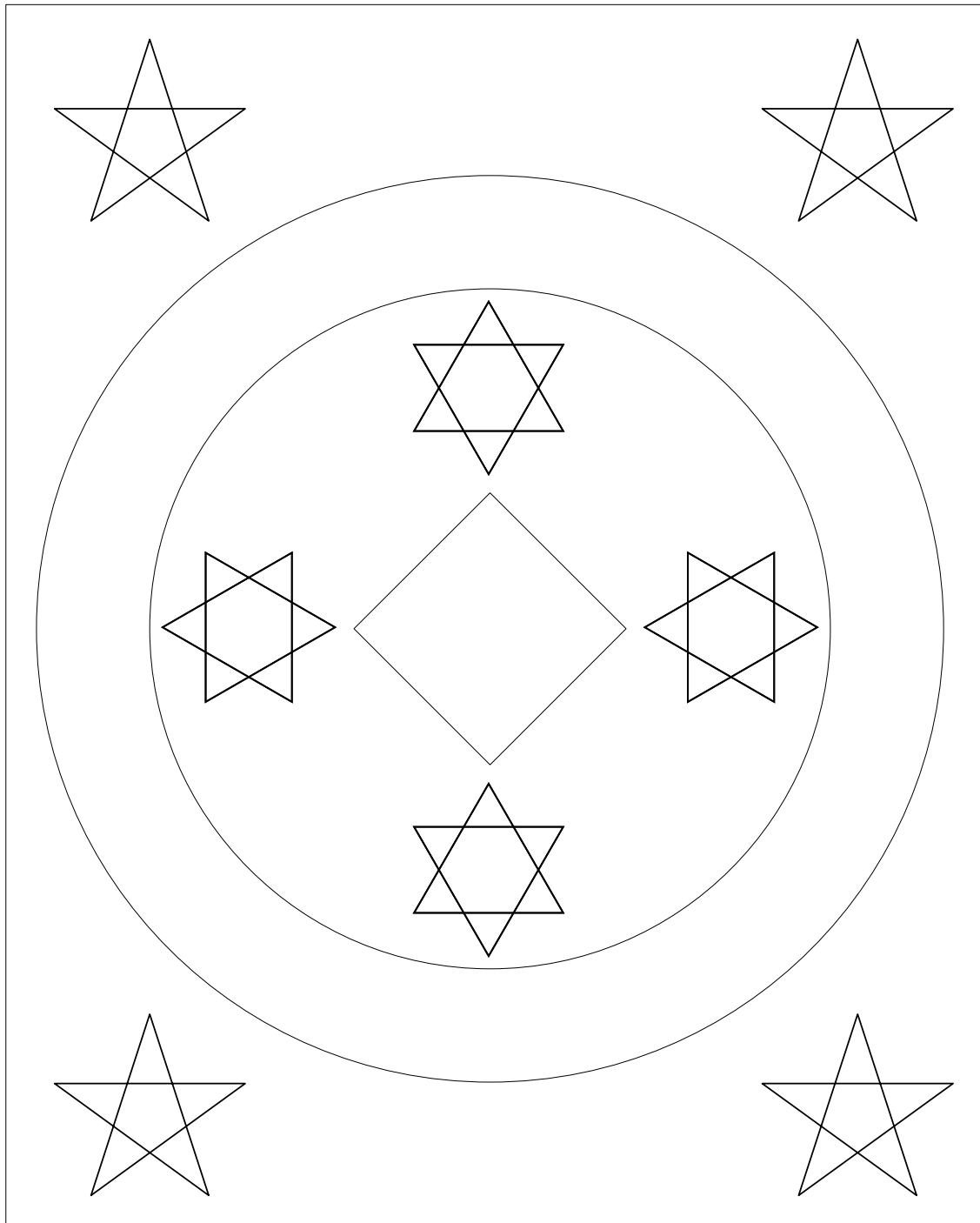


Figure 2. Blank Magic Circle

Chthonic Initiation

Taking the Magic Circle as the Ideal representation of the magician's relationship with the spirits around him, it is necessary that the magician evaluate whether the truth represented by the Circle is true for them personally. Ideally, we would be conscious of our position already. We would know that we are eternal beings in temporal flesh, manifesting existence as we deem fit through our relationships with the intelligences that rule the spheres of the Underworld.

In practice, this is easier read than accomplished. Look back at the path Man took on his way to manifesting in the material realm. He hung out with God first, then the Logos, then the Intelligences of the Spheres, and then the elemental realms, and finally he materialized in the form we have to this day. To be properly initiated into the Chthonic system, you must personally repeat this journey through conjuration and contemplation.

Initiatic Conjurations

An initiatic conjuration looks a lot like every other form of conjuration. You create a place in time set aside for the ritual. You conjure the spirit using the holy names of God passed down by the spirit's cultural context, and you request that it perform an initiation on you to attune your sphere to the realms it rules.

Initiation conjurations should be performed using the Intelligences or Archangels of the spheres. These entities are the ones who are most adept in their realm, and they have a personal love for you. They want to work with you in accomplishing your will because you are the image of God.

You will need to conjure the intelligences of each sphere of the Chthonic realm. Seven planetary intelligences, the Intelligence of the Fixed Stars, and the Intelligence of the realm of the Primum Mobile, Metatron, or the Logos. In the *Modern Angelic Grimoire*, I provide a straightforward method of contacting the spirits of the seven classical planetary heavens. The ritual described in that book can be readily used to perform the kinds of initiation that lead to the kinds of success I have achieved in my Goetic magical pursuits.

You can't really conjure God the Father, the First Father himself. You just sort of have to get to know him through the lower manifestations of himself that take the names of God we associate with each sphere. After a while, you catch glimpses of Him in the stillness between breaths, in the silence of deep contemplation, and you enter his courts with praise. It's a relationship that is beyond words, because he is beyond the level of things that can be expressed in words.

It's much easier to get in touch with his Logos.

In addition to the planets, stars, and the unimaginable darkness that resides beneath the Light of the Pleroma (the land of lights of the early Gnostics, roughly equivalent to the Ain Soph Aur of Kabala), you will need to be initiated into each of the Four Elemental Kingdoms. These are the realms most systems of modern magic teach first, because they are the most dense and closest to the physical realm. Even easier to reach are the spirits of the material realm itself, the spirits of rocks and plants, streams and weather, and the spirits of the restless dead.

As you can see, there's a lot to getting the initiations represented by the Circle of the Lemegeton's Goetia. On top of that, there are layers to each sphere that you gain

insight to and understanding of as you receive deeper initiations into each sphere. It's a continual process.

Before beginning conjuration of the spirits listed in the Goetia, it is important to be on good working terms with each spirit represented. To me, this means you have conjured each spirit more than once or twice, have asked for and received initiation into its sphere, and done some practical work with each spirit to understand how it manifests in reality when you're working with it in particular. You should be familiar with the feeling you get when different angels or intelligences are influencing your life. You should be in daily communion with the prime Father in some way, whether it is by lighting a candle in a candle holder dedicated to him, or fervent ecstatic prayer in the languages of the Angels.

The Supernatural Assistant

A key entity in achieving success and integrating the powers of the spheres is the Supernatural Assistant. The Supernatural Assistant is a spiritual guardian assigned to you personally. It provides protection from evil, and guidance along your spiritual path. It works as a familiar spirit as well, and can provide snatches of what we call remote viewing today, or even small sums of cash. Its primary role in your initiatory work is to serve as a liaison to the spirits, someone who knows the spirits personally who can introduce you and smooth the way between you and the Intelligences of the spheres.

The Supernatural Assistant first appears in Western magic in the Greek Magical Papyri. There are several forms of conjuration of this spirit that exist to this day. As the concept of this spiritual entity was passed between cultures and spread in influence, it took on different forms. The Spirit of Perfect Nature in the Picatrix, the Agatha Daimon

in Greece, and the Holy Guardian Angel of Abramelin's famous rite are all manifestations of this entity throughout the cultures and histories of the people doing the magic.

It is the personal Hermes, your messenger to the Gods. In some Hebrew mystic traditions, he is also the Neschemah, the eternal part of the human soul that is a direct spark of God himself. There are many interpretations of this spirit, but my favorite is the form it takes in Dehn's translation of the Abramelin Rite from German manuscripts.

In this work, the Holy Guardian Angel is depicted as the spiritual guardian, guide, and provider for the magician. He is also like Scirlin of the Grimorum Verum, in that he serves as liaison to the demons of the infernal realms.

Most treatises on the subject of the Holy Guardian Angle and similar spirits indicate that there is a lengthy retreat that is necessary to obtain conscious communication with this spirit. While the retreat is helpful, it is by no means necessary. The length of time it takes also varies by practitioner, and is more dependent on your previous spiritual experiences than any set period of days and nights spent in prayer. If you've passed through the spiritual transformations that are necessary for you to hear, sense, and experience the Supernatural Assistant in all its glory, then your period of seeking will be much shorter than someone who has spent most of their life's attention on material things.

I don't think the experience of Knowledge and Conversation with the HGA is necessary for magicians to begin conjuring the entities of the Goetia, but it certainly helps in preparation. It provides necessary changes to your sphere of awareness that enable you to control some of the consequences of conjuring these entities into your local space-time. I posted a picture on my blog of a man parachuting into a pond filled with alligators

and named it "A magician performing Goetic Work without KHGA." As long as the man parachuting into the crocodiles is prepared, he can handle it. For all I know he's got grenades and guns and knives, or a sonar weapon that drives off alligators.

If you've gone through the initiations into the Spheres, chances are pretty good that you'll be fine when you start conjuring the Goetic entities. If you've gone through the initiations into the spheres, though, chances are also good that you're not far from acquiring the Supernatural Assistant. His aid and instruction are invaluable, and I highly recommend pursuing his company.

The Initiatory Ritual

The ritual format I use most is based on the *Art of Drawing Spirits into Crystals*, attributed to Johann Trithemius, and the *Fourth Book of Occult Philosophy*, attributed to Agrippa. Most scholars believe that Trithemius and Agrippa had nothing to do with the writing of either manuscript, and while I haven't done the research myself, I agree with them on aesthetic principles. The *Steganographia* does not read anything like the *Art of Drawing Spirits into Crystals*, and the *Fourth Book* is written in a style completely different than any Agrippa used when writing the *Three Book of Occult Philosophy*. Regardless, the rituals expressed in these manuscripts, no matter who really wrote them, are representative of the type of rituals performed by Renaissance magicians.

A simple Table of Practice is created, appropriate lamens are made, and there's some incense and a wand. You can make most of the required implements in less than an hour, with the exception of the wand. The parts that you can't create using paper and pen can be improvised with little detriment to the overall effect.

I go over the ritual in detail in my book *The Modern Angelic Grimoire*. It consists of printing out or drawing the Table of Practice, a magical circle that represents the four elements and the seven planets.



Figure 3. Table of Practice

You place a crystal ball or magic mirror or bowl/cup of water in the center of the table of Practice to use as a scrying medium. You draw out a lamen of the spirit that comes straight from the Fourth Book of Occult Philosophy. It includes twelve names of

God, the name of the spirit in Hebrew and in English, one hexagram, the seal of the spirit, and one pentagram for each spirit you will be conjuring, with a minimum of four because you'll at least be conjuring the four elemental Kings.



Figure 4. Sample Lamen (Tzaphkiel, Archangel of Saturn)

Once you have the ritual tools, you burn incense appropriate to the spirit, wear the lamen on your chest, and use the wand to trace out a sacred place and to consecrate the incense and the scrying medium.

For the initiatory rituals, simply perform the conjuration of the Intelligence of the Sphere you are seeking initiation into. For the four Kings of the Elements, there aren't any sigils I'd trust to use to represent the spirits. Their names are sufficient to get their

attention, and they're close enough to the material realm to be easily contacted. The elemental symbols of the Golden Dawn might work for most modern occultists as seals of the Elemental Kings, but I've never tried it.

When you get to the oration phase of the conjuration, the part where you explain to the spirit what exactly you called it for, you don't need to be elaborate. "Tzaphkiel, I seek initiation into the Sphere of Saturn. In the name of Jah, I ask that you grant this initiation." If you're eschewing the Hebrew roots of Ceremonial Magic, good luck on that. IAO may be a more Greek name of God to conjure in, but I cannot vouch for its effectiveness based on personal experience.

When you are going through an initiatic period, it helps to keep a journal. I use my blog because I think more people should do magic, and I'm constantly inspired by reading the blogs of other practicing magicians. As a result, I figure the best way to inspire others is by my example. I also have a blank journal I keep beside my bed to capture my thoughts or experiences at the end of the day.

An initiation into a sphere can take any amount of time. There are immediate effects, of course, and the process of initiation into a sphere never really ends. It seems like there's always another layer of the sphere to explore and understand and apply in your life. Waiting to be completely initiated into the spheres to begin conjuring would be a bad idea.

Once you've spoken with the Intelligences of each sphere requesting initiation into their realm of influence, you've gone through the hardest part of the process. You've attained certain changes to your spiritual vibration, and the spirits have transformed you into a different type of being. Some of these changes you will be consciously aware of,

while others will be more apparent to your friends, family, and especially other magicians who have been through the same kinds of spiritual transformations.

In addition, you'll have spoken with at least ten spirits that represent the spectrum of the types of spirits you'll be dealing with. You'll know the feel of Saturn, the texture of Mars in a ritual. You will have the experience of being immersed in the Chthonic realms, and you will know what you're dealing with and how to apply it effectively.

The combination of these experiences, the spiritual transformation and the hands-on experience of talking to the spirits will provide you with the skills to conjure the spirits of Goetia effectively.

The Spirits of Goetia

The Spirits worked with in Goetia can include any spirits of the Chthonic realms. As discussed earlier, these can include the so-called celestial spirits as well. I focused on the celestial initiatory aspects of Goetic magic first because the initiatory process is so important to me.

I know that I have achieved a great deal of success using the spirits of the Lemegeton's Goetia, more so than most magicians I know. I also know that I spent a long time building up my experience and initiation into the various spheres before beginning my work with the spirits of that grimoire, and I believe that has made all the difference. I want every reader of this book to be as successful in their magic as I have been.

When you have completed the Work described in the previous section, you will be fully ready to begin your work with the Spirits of the Goetia. Goetia deals with multiple classes of spirit. The most common form of Goetic magic today is Daimon Conjunction, based primarily on the spirits listed in the Pseudomonarchia and the Lemegeton's Goetia.

However, historically speaking, the Goets that walked the earth in Greece and Persia spent most of their time doing magic with the spirits of the recently dead. In presenting a grimoire of Modern Goetic Magic, I think I would be remiss in focusing only on the hierarchical models of daimons and ignoring the often more useful spirits of our recently departed brothers and sisters.

Necromancy: The Lost Art of the Goetic Magician

Contrary to popular opinion, the spirits of Goetia aren't evil demons of the infernal kingdom. I mean, those kinds of spirits are included in Goetic Magic, but most of

the spirits Goets worked with were spirits of the dead. The Got would use forms of necromancy to get the nephesh remnant of the recently dead to accomplish their goals. Usually these goals were for things like winning a chariot race, keeping a lover faithful, or to win a bet in a sporting event.

The spirits of the dead were usually constrained to accomplish the task at hand through the names of the appropriate Gods. In the Goetia of the Lemegeton, the symbols of Mars and Saturn are used with the daimons, and in the Greek Magical Papyri and Defixion tablets that survive, there are many appeals to warrior gods, like Horus and Ares, and underworld gods of the dead, like Anubis and Hades.

The basic techniques of binding the dead consist of taking a lead sheet and inscribing the prayer you want to happen. You include the names of the victim, and then you bury the prayer in the grave of someone recently dead, preferably someone who died a violent death. While it is a sad fact, we live close to very violent communities, and getting to the graves of these unfortunates is all too easy.

Tablets can be made of wax as well, and infusing the wax tablet with herbs of Mars and Saturn will aid in granting it the power to bind the spirits to the task at hand. Beeswax is available at craft stores, or can be ordered online. I buy it in two-pound packages for around \$25. I take a chunk of it, and place it in a 9-inch square cake pan and heat it in the oven at 200 degrees. In about a half hour or so, it has usually melted. I put the herbs in and place the whole thing carefully into the freezer. In another half hour, I can pop it out and cut it down to size.

I usually get four tablets out of a single chunk. They're about 4.5 inches square, and I like them about half an inch thick. They can be thinner too, but anything less than a

quarter inch gets too flimsy in my experience. I want the tablet to stay whole for as long as possible buried under the earth.

Now, you get funny looks when you take a shovel to the graveyard. I go in the evening, when there aren't many people around, and carefully use a camping shovel to cut through the sod and lift off the top layer so I can replace it without disturbing the grave. I read the tablet aloud, and then bury it between two and four inches of earth. I conclude with, "By the powers of Kammael of Mars and Cassiel of Saturn, Go thou spirit and accomplish what is written here." Initiations into these spheres has granted me the authority to say things like that with a straight face.

When I'm finished, I leave the grave as close to how I found it as possible. I bring flowers with me, and leave them there at the grave when I go. This is to honor the memory of the shade I am working with.

Before going any further, I should probably go over the parts of the soul to assuage any concerns you may have about necromancy.

The human spirit consists of four parts, according to traditional Kabballa. They are the Neschema, or eternal spark of God, the Ruach, or the mind-self part, the Nephesh, responsible for the survival instinct and autonomous activities of the flesh, and the Guf, which is literally the body itself. The Neschema is eternal and reincarnates. The ruach is immortal and rests until the Neschema it sprang from is finished with the cycle of reincarnation. The Nephesh and the Guf are mortal aspects of the spirit that die and return to the Earth.

The Nephesh (plural: nepheshim) continues to live for about six weeks after the body dies. It is mostly invisible, but can be seen by some people more easily than others.

The Nephesh is a living entity, like the body, and it needs sustenance to survive. The Nephesh usually starves and returns to the Earth after 6 weeks.

Offerings to the memory of the person it was attached to can keep the Nephesh alive. Ancestor worshippers have generations of Nepheshim who serve as guardians of the family that honors them. They can become something akin to the House Gods of Rome, domestic deities that aid the peace and prosperity of the home.

Nepheshim also seem to be able to feed on strong emotions, and on geo-magnetic currents. People in extreme stages of grief often see glimpses of the person they are mourning. This occurs when the spirit is able to consume some of the raw emotion, and is empowered sufficiently to appear to the person grieving. In rare cases, the Nephesh can become a psychic vampire, learning to draw life from the living by stimulating strong emotions of fear, passion, or despair.

The Nepheshim is not fully conscious, nor even very human at all. It is a shadow, and it may contain some memories of its life, but they are hazy at best. Mostly they seem to be able to remember events that carried a lot of emotional weight to them. They don't have much in the way of intelligence, either. They are best used by being aimed at a specific manifestation, and released.

I don't have any ethical qualms about using the Nepheshim in this manner. It's a tradition as old as most recorded history, and it's not like they're human. The part of the person that you remember is the Ruach, and it is stored safely in some immortal warehouse of sorts, like Edgar Cayce's Akashic Record. The Nephesh is no more the person they were when alive than the body is. Magicians working with Nepheshim are on the same level as medical students dissecting cadavers. We use the remains of the dead to

accomplish feats in the short term that will aid us personally and anyone we Work with in the long term.

With the proper initiations, Working with the Nephesh is extremely easy. Paper appropriately depicted with Martial and saturnine images can be used as an effective substitute for the lead or wax tablets if necessary. This is the kind of magic that is quick and relatively easy. The spirits of the dead are always on hand to help you out.

The Genii Loci

In addition to the Spirits of the dearly departed, Goetic Magicians are known to have worked with the Spirits of Nature. These spirits were known as the Genius Loci, the Spirit of the Location, and include the spirits of local flora, fauna, and the landscape around us. Modern occultists tend to classify these spirits as elementals, undines, sylphs, gnomes, and salamanders, but to the Goets of the past, their elemental qualities were secondary to their personalities.

The personalities of your local Genius Loci can be determined by the kinds of things that happen around certain locations. Neighborhoods high in violence will have spirits that are angry and violent, while prosperous neighborhoods will have spirits of peace and wealth. Some spirits are pleasant, while others are not so pleasant.

Working with the spirits of your location is relatively simple. Offerings of bread and wine, or meat if the spirits seem particularly carnivorous seems to work wonders. The influence of these spirits is as wide and deep as the influence of the Daimons of the Lemegeton's Goetia, but you are left to discover their traits, names, and seals on your own.

These spirits are usually neutral towards you, unless you've trespassed against them, or propitiated them to woo their favor. Many spirits today seem to need to be woken up from their slumber, but once active, they become strong allies in your repertoire of spiritual assistants.

The type of spirit you work with is dependent on both the type of result you are looking for and the type of person you are. Many modern magicians are at home in the urban and suburban jungles we live in, and will find a plethora of spirits waiting in the streets. There's a business district nearby that runs along a busy road, and the spirits of the area are generally focused on keeping people in enough money to live on. They are middle-class spirits, and are in tune with middle-class results.

Other magicians, those with an affinity for nature unspoiled by modern technology, will find the kinds of spirits they are more comfortable in the rural back roads and small towns that litter the countryside. I like the spirits of my local national park. They are different than the spirits of the local playground, older, rougher, and yet more pure.

Personally, I try to find an environment that exhibits qualities of what I'm trying to accomplish when selecting a location to make contact with the Genii Loci. For peace of mind in times of trial, I'll take a loaf of bread to the local reservoir, and leave slices in the streams that fill the lake, speaking my request as I drop in the slices of bread.

For wealth rituals, I like to find caves, or cliffs with boulders at the base left over from landslides or even blasting. At these sites, I'll bury a request along with an offering of wine or juice, poured out over the stones themselves.

My favorite nature spirits to work with are the spirits of the trees. I have an oak out back that was planted around 1942. I live in a middle-class suburb, and this old man oak has seen people come and go. His roots are deep, and his children grow around our property. I sit beneath his leaves, and make offerings of words, telling the stories I feel he's had, and he corrects me on points, and offers his thanks in the form of protection and warning.

The spirits of Nature seem particularly fond of receiving offerings of poetry and song. Chants that tell stories that go back to the times of their youth are particularly well-appreciated.

The results of working with the spirits of Nature are generally subtle, and can take anywhere from a day to a year to manifest. In the second part of this book, I list the kinds of rites and types of spirits appropriate to these rites that I've used in my own Work, but these should be used as a guideline only. When working with the spirits of your local surroundings, you'll need to develop your own relationships and discover what works best for you.

Spirits of the Lemegeton's Goetia

In the Lemegeton's Goetia, you work with spirits that are very close to the Earth's density. I think they are closer in density to nature spirits than angels. I don't know if they are from the Infernal realms or not, but some magician friends of mine have run into them while in the Infernal realms, so I keep an open mind.

Regardless of their home realm, the spirits of the Lemegeton's Goetia are nicely catalogued and are readily available. I have a spreadsheet I created for the spirits listing their qualities, their rank, their powers, and their number from the Lemegeton's Goetia

and the Pseudomonarchia of Weier. It's convenient because I can sort them quickly by rank to get a quick listing of Kings or Dukes. Each rank is associated with one of the seven planets, except Mars. The proper timing to conjure each type of spirit is listed as well in most books on the subject that you can find.

I find Crowley's Goetia to be the least useful copy around. I own it, of course, and I've even used it, but the seals available on Joseph Peterson's Esoteric Archives web site (www.esotericarchives.com) are by far more effective. Crowley and Mathers "corrected" the seals and sigils according to their understanding at the time, and I've found that in practice, the corrections water down the effects of the rite.

Most of the seals of the Spirits of the Goetia that you can find on the Internet are based on the Crowley edition of the Goetia. It's worth your time to investigate the original seals rather than simply using the first seals a web search turns up.

In Working with the Spirits of the Lemegeton's Goetia, the toughest part of the ritual is determining which spirit to conjure. There are 72 listed, after all, and their descriptions are in archaic forms of English, in most reputable resources. Sometimes the definitions of the words used have lost their context. This can create a disconnect between the magician's expectation and the actual results.

Getting exactly what you asked for and nothing that you wanted is sometimes called the "Monkey's Paw Effect" in occultism. Like the old couple in the story, the magician gets everything he asked for, but because he didn't understand what he was working with, he asked for things that were inappropriate for the spirit, and so the results aren't exactly what he wanted.

I've heard stories on message boards for decades, anecdotes of magicians doing magic for wealth and having their son die, leaving an inheritance in the exact amount requested. The implication is that the magician somehow killed her son to get the money, and these stories are used to point out the dark and nasty things that can come about when you use demonic forces to accomplish practical results.

The truth is as far removed from that concept as the East is from the West. The Spirits of the Goetia are not evil demons. They are materialistic daimons. They are the spirits in charge of manifesting the specific aspects of their descriptions within the material realm. They are the closest spirits to matter, and are therefore the most dense. They are incredibly intelligent, incredibly ancient, and incredibly practical. They may use something like the death of a child to fulfill your request, but they do not cause that death. They're more like opportunists than anything else.

But there is a legitimate warning in the Monkey's Paw effect. The magician always gets exactly what he asks for, but with the spirits of the Goetia in particular, it seldom is anything like what the person wanted. I've made a study of the results of self-proclaimed Goetic Magicians and demonologists, and I've determined it's their ignorance of the role of the spirit in relation to matter that leads to these common tragedies of effective useless magic.

In the Corpus Hermeticum, it is revealed that the human being has influence with the more dense spirits through his relationship to his First Father. It is because we are made in his image that the spirits love us and want to work with us in the creation of the manifest world. Also in the Corpus Hermeticum is revealed the role of the "Evil Daimon" in the lives of man. The Evil Daimon is sent by the Logos to torment man, fanning the

passions of his desires for things that will not bring relief. This torment is designed to drive you back to the Word to be in a right relationship with your First Father.

The Spirits of the Goetia are the same ones who will torment you if you are not in a right relationship with God, however he reveals himself to you. This relationship comes from your Work with him directly in contemplation of your source and the Chthonic universe in general, and also from your initiatic Work in each of the planetary spheres. If you are aware of your place in the Universe, if the meanings behind the symbols of the Magic Circle are core foundational truths in your sphere as a magician, you are in a right relationship with God, and the spirits of the Goetia will not distract you.

If you are not consciously aware of your relationship to these spirits, you will fall victim to their many exploits. You will continue the long history of alleged Goetic magicians who destroyed the reputation of the spirits within the grimoire. The key to the power of this grimoire is in the initiations granted by the Planetary governors. The spirits of this grimoire can take you to amazing heights, or they can drive you insane with hollow yearnings for things that will never sooth the true malady of your soul.

The Ranks of the Spirits of the Lemegeton's Goetia

Within the Goetia there are 7 ranks of spirit, one for every planet but Mars. While there are several spirits of martial qualities, none of the seals of the spirits were to be engraved in anything containing iron. Some magicians have concluded that there must be some mistake, and therefore some of the spirits are really supposed to be assigned to Mars. I personally believe it has more to do with the spiritual bodies of the spirits we're dealing with.

In other cultures of the world, iron is used to drive away spirits. The brownies of Cornwall, for example, are kept out of a home by mounting an iron horse shoe over the door. This keeps out brownies, fairies, pixies, and other mischievous spirits of nature. Nature spirits are allergic to iron, and it keeps them at bay. In Greece, many tablets have been found with iron nails through them, and these are usually on spells of binding or exorcism. There's something about iron that this class of mischievous spirit can't stand.

The seven ranks of the spirits of the Lemegeton's Goetia are Kings, Dukes, Princes/Prelates, Marquises, Presidents, Earls/Counts, and one Knight. Some spirits have double titles, so they appear in more than one rank when you sort them out by rank. So even though there are only seventy-two spirits, when you add up all the spirits of each rank, you end up with seventy-nine spirits. Maybe these extra seven spirits are the "missing" Mars spirits that some magicians are looking for. I think they're just spirits doing double duty.

Each rank is associated with a specific metal and a time of day to conjure the spirit in. For those spirits with dual rank, you have more opportunities to conjure them, but if you want a King's level of power directed at a situation, you would conjure him when you normally conjure a King.

Rank	Planet	Metal	Time to Conjure
King	Sun	Gold	9-noon
Duke	Venus	Copper	Sunrise-noon
Prince/Prelate	Jupiter	Tin	3 past noon-9 at night
Marquise	Moon	Silver	Any hour of the day
President	Mercury	Mercury	Any hour but Twilight, or the hours the King cannot be invoked
Count/Earl	Venus-Moon	Copper and Silver in equal proportions	Any hour in the woods, where there is no noise and no people
Knight	Saturn	Lead	Dawn to Noon, 4-Sunset

While the Goetic spirits may appear to fall into a traditional planetary alignment, further review of the abilities of the spirits within each rank reveals it is not your average planetary magical system. Spirits of each rank can do things that run the gamut of what you could possibly use magic to accomplish. Each rank can be Worked with to provide wealth, prosperity, love, and education. Each rank can cause damage to others. While the Dukes are associated with Venus by the metal their seals are engraved in, they are not limited to matters of love and sex, for example. They can cause damage, an ability normally associated with Mars, and bring knowledge of the arts and sciences, abilities under the purview of Mercury. They can bring the favor of Kings, a role normally reserved for Jupiter or Solar spirits. The planet they are associated with does not constrain the scope of their abilities.

So what is the ranking system all about then? I believe it provides a guide to the "personality" of the spirit, for lack of a better word. Each spirit within each rank has its own personality, but they tend to manifest things the same way. They have a similar feel to them, or they will communicate in the same ways as others in their rank, but differently from those in other ranks.

Qualities of the Spirits of the Ranks

The ranks of the spirits in the Lemegeton's Goetia tell you a bit about their overall power, their influence, and the ways they teach, aid, or otherwise operate within your sphere as a magician. It helps to be familiar with the feudal ranking system in play in the courts of Europe around the 15th century to be able to know how the spirits are accustomed to being treated.

Kings

Kings are very big, and very important. They rule over all the other spirits of the Goetia. They are the Boss. They deserve to be treated with the respect you would show an Earthly dignitary of equal rank. When you conjure a King, it should be over a pretty important matter. I have Worked with Kings on initiatory rites, and on setting in place a foundation for how I would like to have my life manifest. They can be intimidating. Remember your place in relation to the First Father, and remember that in spite of how they may seem, they do want to work with you. They are designed to behave the way they do. And follow the advice on offerings.

Dukes

Dukes are convivial, and friendly to work with. They have a Venusian-flair about them, and they can be very poetic. They understand desires and passions very well, and when they accomplish things, it manifests with a certain degree of passion. They are excellent friends and co-workers in magic. Each specializes in one or two aspects of the overall spectrum of abilities, but I've found each of them have the same latent abilities as the others. They're just better at working on their specialty.

Princes/Prelates

The Princes/Prelates make good business associates. They are good at accomplishing things related to business and travel for profit. In general, their area of expertise is in changing the magician, making her more Jovial. You will understand the Jupiterean aspects of Arts and Sciences learned from these spirits, which make them very useful in obtaining understanding about what's going on in middle management wherever you might work.

Marquises

Marquises are smooth operators. They speak in images from dreams and poetry, but with a sharp, almost Mercurial edge. Theirs is the realm of science expressed artfully, and quantifiable aesthetics. Marchosias is a good fighter, according to his description, and this is true. However, his is a more defensive role than spirits who are also fighters in other ranks. In a similar way, the magic of the Marquises manifests passively, defensively, and proactively. These are good spirits to work with to avoid a crisis rather than to clean up a crisis situation.

President

Presidents are the active, most mobile spirits of the Goetia. They are quick, with the speed of Mercury, and they are very intelligent and analytical. These spirits are good at providing speedy solutions to problems, usually in the way of serendipitous information or opportunity. When you Work with them, be sure to mention that you want to be aware of the solution when it arrives without it taking you by surprise. Some of the opportunities they bring are as hard to hold onto as Mercury itself.

Counts and Earls

The Counts/Earls are the foot soldiers of the Goetia. They are more down and dirty when it comes to getting things to happen, and the results of Working with these spirits tend to be extreme and blunt. Rather than sow strife or discord, they sow manslaughter. Rather than bringing together people who don't know each other, they bring together the man and wife. They don't mess around with nuances or delicacy.

Knights

The Knight Furcas is the only spirit associated with Saturn. He provides the wisdom and understanding of the foundation of all the abilities of the other spirits. He is a cold and massive spirit to Work with. His sense of time is not like ours, or the other spirits, and he is a good spirit to work with to accomplish long-term goals.

On Selecting the Right Spirit

Using the information above, you will be able to select the right spirit for your required outcome. As you improve in your Goetic conjuring, you will find that you have one or two spirits in each rank that you work with more than others, and there are pros and cons to this approach. On the positive side, you have a long-term working relationship with a spirit, and the two of you get to know each other really well. On the negative side, you may be trying to use a spirit that isn't appropriate for the desired outcome. Your results will then be less than what you were expecting, even if you do manage to get what you ask for.

In the introduction, I referred to my conjuration of Bune into a Spirit Pot. At the time I performed the rite, I wasn't thinking about the long-term consequences of having Bune in a Spirit Pot on my altar. I didn't think about how he would be a constant influence on many aspects of my life when I committed to the long-term relationship.

The benefits have far outweighed any negatives, but I've learned to advocate caution. I may have chosen a spirit I wouldn't want involved in my life forever, if I hadn't been fortunate. Having Dantalion as a permanent fixture in your life, for example, would be rather annoying. Especially to a pragmatic Taurus like myself.

Practical Magic

In the previous chapters, we've gone over the philosophical and metaphysical aspects of working Goetic Magic. In this section we turn to an area I'm much more comfortable with, practical Work.

Practical Work is much easier to discuss than the philosophical underpinnings of the system. While I believe my understanding of the Hermetic approach to implementing the magic of Goetia is key to my success, it is highly personal and will not be particularly comfortable to many in my target audience. You will develop your own understanding of how things work, and it will work perfectly well for you. The key to developing this understanding is working with the spirits themselves. While my outline of the Chain of Manifestation based on the Neo-Platonist cosmology may form the backbone of your understanding, as it has mine, your interpretation and application will be unique, and that's a very good thing.

But the form of the rituals we utilize will be similar. In this section of the book, I'm providing detailed instructions for performing Goetic magic intended for people new to magic. The processes and procedures should be considered the outline, or skeleton of your rituals, and while they provide an excellent (according to those I've taught) beginning, as you Work with your local spirits and develop personal relationships with them, don't be surprised when you start to change the rituals to suit your own developing style. You will incorporate things the spirits teach you, and develop your own system of magic that is only your own. This is to be expected and encouraged. The directions given below are intended to be a starting point only.

Necromancy

Prior to performing Necromantic magic, a magician should have some model of the human spirit firmly grasped in their mind. I use the Kabalistic model that separates the soul into four parts, as discussed previously. Most necromancy involves working with the Nephesh, the mortal part of the soul doomed to return to the earth.

Another type of necromancy involves working with the Ruach, or the personality and mind of the deceased in order to learn more about something that occurred in their lives. This type of conjuration is best used in conjunction with one of the Spirits of the Lemegeton's Goetia who is able to cause a spirit to appear on their sepulcher, or some similar trait.

The final type of necromancy I will discuss is exorcism. Again, this type of magic deals primarily with the Nephesh, and is rarely necessary. Most nephesh return to the Earth from whence they came in time, but occasionally you may run into one that has found another form of sustenance and is causing trouble to the living. In these instances, you may use a Theurgical rite, or one of the spirits of the Lemegeton's Goetia to aid in returning the spirit to its rightful resting place.

Part One: Working with the Nephesh for Practical Results

The Nephesh lives for approximately 6 weeks after the body dies before returning to the Earth. This part of the soul can live longer if it receives another form of sustenance to replace the energy received from the body while it was alive.

In practice, the nephesh is not a very strong spirit. It can influence events to a degree, and it can almost get people to be consciously aware of it, but it is not able to directly accomplish the kinds of things we turn to spirits to provide under normal circumstances. It can make people think about certain things, or feel certain emotions. It

operates by whispering to the nephesh of the living. As a result, the kinds of magic you can do with the spirit are generally limited to influencing people to think or feel a certain way.

Please note, if you are going to start hanging around the nepheshim, chances are pretty good that they will also hang around you. If you find yourself going through extreme emotional mood swings, or experience heightened anxiety after working with the shades, chances are pretty good that you have picked up a larva or two that are feeding off of your body's emotional reactions. Anoint yourself with uncrossing oil or holy water, and firmly command any spirits of the dead to depart if you find yourself going through emotional turmoil.

Those who have been through the planetary initiations I recommend so strongly in the first section of the book will have little to fear. Interacting with the natural hierarchy of powers and principalities tends to create a very ordered spiritual class around you; nephesh do not belong in your sphere, and if it is attuned to the natural cosmology, they will be unable to remain for long. A stern rebuke by an initiated magician is sufficient to send them on their way.

Tools

Tools for Nephesh magic are very simple. The spirits are already mostly "here" when we begin the ritual, and there's no need to do much to get their attention.

- Paper (or wax tablet)
- Pen or pencil
- Shovel

- Offerings: Flowers, a libation (wine, whiskey, or grape juice to be poured into the Earth), and a piece of bread.
- Graveyard or place where someone has recently died

Process

1. First, write out what you want the spirit to do in simple, emotive language. The old papyri and tablets uncovered from the first centuries tended to repeat what the person wanted to have happen in a lot of detail. Lovers were encouraged to be faithful in mind, heart, and body. They listed every orifice that they wanted their lover to be faithful with, in detail. I find it helps to use strong emotional language that conveys the meaning through the tone and the cadence. Don't be afraid to use the kind of poetry that Tolkien used in Lord of the Rings.
2. Go to the site, either the grave of the recently departed, or the location where they departed.
3. Being careful not to leave any evidence, dig a shallow hole large enough to place the rolled up paper in.
4. Conjure the spirit. I prefer to use the spirits of the Goetia, like Bune, but simple orations work as well. "Oh spirit of [name of deceased], shade wasting here until you return to ashes, turn your attention to me and receive these gifts brought in your memory. Use whatever influence you may have to accomplish the things I list here."
5. Read what you wrote on the paper.
6. Pour the libation into the hole in the Earth, saying "Shade of [name of deceased], receive this offering of sustenance and use it to accomplish my desire" or

something along those lines. Place the bread and paper into the hole, and bury them.

7. Leave the flowers at the grave.

I also offer a prayer to my Divine Source to empower the shade to accomplish that which I desire.

This kind of magic is simple and direct. It doesn't take long to perform the rite, but again, the results are not going to be huge. Bear in mind the limitations inherent in working with the dead. Never expect a shade of someone to be particularly more able to accomplish things in death that they could not accomplish in life. Think of them as raw forces that can be roughly shaped and aimed at influencing people to grant you what you desire.

Part Two: Working with the Ruach

From time to time, people die before they are able to communicate things that are important to those of us left behind. The location of a secret safe filled with savings bonds, for example, or the identity of the person who was responsible for their death. The Nephesh, clumsy at communicating its basic needs even while we are still alive, is not of much use in providing answers to detailed questions only the person who died would know. In instances like these, we need to communicate with the Ruach of the deceased.

Conjuring a person's Ruach should never be attempted lightly. There is a place for the Ruachim to rest until they are called on to return to their Neschemah. They've earned their rest. If there is a matter that you feel is urgent enough to disturb their well earned rest and return them temporarily to this realm, treat them with respect for the duration of their visit.

The Ruachim communicate a lot like people speaking in their sleep. It is hard to hear their voices, for me at least. They have lost the sense of time that we have, and when you are speaking with someone who has been dead for a long time, they will not have the same framework of communication that you are used to. People spoke a lot differently when they were alive, after all.

I believe the Ruachim exist in peace and patience in a metaphysical library of sorts, similar to Edgar Cayce's Akashic Records. Accessing this realm in trance meditation is my preferred method. It is also possible to conjure them into a crystal ball, or into a medium if you have a skilled one available. The spirits Bune, Amon, and Bifrons of the Lemegeton's Goetia are particularly useful in aiding the manifestation of the Ruachim.

The method below utilizes a scrying medium, such as a crystal ball or point, or a silver bowl filled with water that has been exposed to the light of the Moon. The scrying medium is placed within the triangle of a Table of Practice, and the magician performs a simple ritual that calls on Gabriel, Archangel of the Moon to thin the veil enough for the Ruach to speak to you.

Tools

Working with the Ruachim is a little more technical than working with the Nehpeshim. Consequently, you will have more tools at hand. The ritual I use and give here is based on the *Art of Drawing Spirits into Crystals*, attributed to Johan Trithemius. Those familiar with my Modern Angelic Grimoire will recognize the rite and be familiar and comfortable with it.

- Wand

- Scrying Medium
- Table of Practice
- Holy Water (Rose Water if you're a Pagan, or water you have soaked Vervain in, and then filtered so there are no leaves left floating.)
- Incense (Something Lunar works well.)
- Candles

Process

1. Set up the Table of Practice on a surface you can sit in front of and comfortable gaze into the scrying medium. Place whatever you will be scrying in the center of the Triangle. Place the Wand to the East of the Table of Practice, and the Incense to the West. Position candles around the table of practice in the cardinal directions. They should be smallish, and they can be color coded to match your particular interpretation of the elements, or silver for the Moon. The light of the flames should illuminate the scrying medium.
2. Sprinkle the Wand, the Censor (or the stick end of stick incense, the part you don't light), the Table of Practice, and yourself (a drop or two on the crown of the head, the forehead, and the temples), and say to your Divine Source, "You have cleansed me and consecrated me, and I am clean of all defilement by Your Grace, Amen."
3. When you have the area and tools prepared, begin by casting a Circle. I stand in front of the setup, and pointing the wand to the

East, I turn, tracing out a circle that encompasses the area I will be sitting in. I say "In the Name of the Father, Son, and Holy Spirit, I consecrate this ground for our defense." It's a traditional Christian Magician's method that I lifted from the Art of Drawing Spirits into Crystals, I believe. It works, and it's easy. If you're not a Christian, feel free to substitute whatever names you are more comfortable using. IAO is particularly effective.

4. Next, light the incense. As it begins to smoke, touch the incense burner or stick of incense with the wand and say, "Oh Creature of Fire, I consecrate you in the Name of the Father, Son and Holy Ghost. Let no evil or misleading spirit appear during this rite, and may the Spirits find pleasure in your scent." Again substitute as necessary.
5. Next, consecrate the scrying medium. I use a quartz crystal ball about the size of a large orange. I touch the crystal with the Wand and say, "O creature of Earth, be now consecrated to the purpose of the rite. Let no lying spirit appear within you; be Holy, and speak only Truth." If you are using water in a bowl or cup, refer to it as a creature of Water, or of the Moon if you are using silver and water exposed to the light of the Moon, or infused with Lunar herbs.
6. Conjure Gabriel the Archangel to watch over the ritual and to thin the veil between this realm and the resting place of the Ruachim. I

have a silver talisman consecrated to him that I sue for rituals that require his aid, but you can also draw his seal on a piece of paper, preferably in silver ink from a paint pen, but in simple black and white if that's all you have available. To conjure him, say "Gabriel, oh Archangel of the Moon, you who stand with trumpet ready to call forth the just and the unjust at the appointed hour, you who are the Intelligence of the Sphere of the Moon, I conjure you now in the name of Shadai El Chai: Come now and be present. Thin for me the veil between this realm and that of the resting dead, and bring forth [name of deceased] from their rest to speak to me, for I desire their company. By the love between you and I, by the love of the First Father, I beseech you, bring now the spirit of [name of deceased] to speak with me."

7. Next you will address the spirit themselves. "[Name of deceased], I call upon you to appear before me in this crystal (or water). Rise from your slumber for but a little while, and join me in conversation for a short time. I call upon you to speak on matters that only you will know, to bring revelation of my most urgent need. Arise from your sleep, return for a time to this Earth and speak unto me. I call upon you by our Father whom we both love. Come now unto this place and speak."
8. When the spirit arrives, thank it for coming and quickly get to the point. Ask what you want to know, and listen for its response.

9. When you are satisfied, release the spirit, saying "[Name of deceased], I thank you for coming and speaking with me. May the First Father bless you and all your friends and family that remain on the Earth. Go now in peace, return to your slumber, sleep now until next you arise."
10. Thank Gabriel for his assistance, and release him, saying, "Gabriel, oh Spirit of the Moon, I thank you for your presence and your aid. Return this spirit now to its rest, and as you came in peace, so also go in power."

It may take a while for the spirit to arrive. Sensing their presence is a learned technique. You may feel the temperature change, getting hotter or cooler, or you may smell something pleasant or foul. The air may seem to be thicker, or thinner. There is no one way a spirit announces itself, but when it arrives, there will be a subtle change in the feeling of the air itself.

As I said before, it is difficult to hear the spirit. Asking it to speak in images is sometimes easier. Their voices sound a lot like thoughts, gentle whispers in your mind that are not quite audible. They are not as strong as the Archangels and spirits of the Lemegeton's Goetia, so understanding their sibilant tongue can be difficult. The spirits Agares and Ronové of the Lemegeton's Goetia can teach you to understand their language, if you are having difficulty.

This is a technique that takes a while to gain any proficiency in. Practice a few times with relatives that you knew and loved, who had a kindly disposition to you.

Explain what you are trying to learn to do, and they may be able to aid you in your efforts.

Necromancy Part Three: Exorcism

As you begin to Work with the spirits of the Dead, you will find that you run into a lot more people who have problems with the departed. On occasion, an opportunity to exorcise a spirit may arise. Resist the temptation to attribute all problems people have to spirit infestation, but be aware of the signs.

If a person is going through a great deal of turmoil, or is suffering a wasting illness that leaves them tired and weak for no apparent reason, check to see if someone they were close to has recently passed away. If so, there is a possibility that they are being haunted by a shade of the dead.

To exorcise a spirit, I strongly recommend working with Bune, Murmur, Gamigin, or Bifrons of the Lemegeton's Goetia. These spirits have an affinity with the dead, and are useful in gathering information that reveals why a shade is able to haunt a person. They also have authority over the dead, and can aid in sending them back to the Earth where they belong.

Prior to beginning the exorcism, you should already have established a relationship with at least one of these spirits. Bring their seal with you when you go to the site where you will be performing the exorcism. You will basically be telling the spirit to leave and return to the Earth, insisting that it leave the person or place alone and find no other sustenance to prolong its existence.

Tools

For this rite, you don't need much.

- Seal of Bune, Murmur, Gamigin, or Bifrons
- Holy Water (water infused with Asafetida works too, for non-Christians)

Process for Exorcising a Site

1. Go to the place you believe is haunted.
2. Take out the Seal of the Spirit you brought with you.
3. Say to the spirit, "[Name of Spirit], by your Seal and your word I conjure you to this place. Grant your authority to compel any shade of the dead to return to its final resting place. Work with me now to set this site at peace."
4. Beginning in the East, sprinkle the Holy Water in the four cardinal directions. As you do, address the spirit: "Shade of the dead, return to your source. Your Mother calls you back to her embrace. Return to the Earth from whence you came, leave this place and seek sustenance no more. Feed no longer on the powers of your Mother, feed no more upon the powers of the living. May all compulsions set upon you by any mind of man be lifted, freeing you now to return to the Earth. No further offering will sustain you, your time here has come to an end. By the powers of the Seven Heavens, by the Love of our Father, by the grief of our Mother who misses her wandering child, I compel you now to leave this place and return forever to the dust from whence we were formed."

This oration refers to our Mother the Earth, the Spirit of Nature that created the mortal form for the first Man to inhabit. Once you have completed it and have sprinkled the water in the four cardinal points, you are finished with the rite. If the spirit doesn't

leave, have whichever Spirit of the Lemegeton's Goetia you Work with drive it off for good.

Process for Exorcising a Spirit Accosting a Person

If you find yourself in the unfortunate position of having to exorcise a spirit of the dead from a living person, know that you have my sympathy. I can categorize people I've done exorcisms for into two groups: those who would think I were a nut if they knew I thought they were haunted, and those who came to me thinking they were haunted, who I happened to think were nuts. In both types of situations, I prefer to do the exorcism from the comfort and safety of my home temple.

I've found that working with the Goetia, having a sympathetic bond of a person, something they have touched, or owned, or clippings of the hair or nails works especially well in aiding and influencing that person with the help of the Spirits. Traditions such as Hoodoo, Curanderismo, or Santeria are very Goetic in their application, when I stop and think about it. Most of what the Spirits have revealed to me makes perfect sense to a root doctor, even if it seems strange to a GD Ceremonialist. Whatever, though. A Goetic Magician can't be bound by expectations, their own or anyone else's. It only serves to limit your results.

So if you're exorcising a spirit of the dead from someone's life:

1. Take an item they have touched or worn, or a hair if possible, and place it in the triangle on your Table of practice.
2. Next, conjure up one of the spirits of the Goetia that you have a working relationship who has the ability to control the shades of the dead. Bune is

my favorite. With a working relationship established, saying their name and asking for their presence is all you really need to do.

3. Ask the spirit to return any shades possessing the person to their appropriate place. "Bune, before you in the Table of manifestation lies the token of the one who is haunted by the spirit. Through this token, stretch forth your powers into their life, and return any spirit of the dead haunting them to their grave; send it back to the embrace of its Mother, that it may trouble the living no more."

As you can see, this type of magic is extremely easy once you've established the relationship with the spirits that enables you to call on them at will. You seldom need much in the way of tools. Goetic Magic is perfect for magicians on the go.

Working with the Genii Loci

Because the Genii Loci are by nature local spirits, there's little I can say about how you should work with the spirits of your own yard, neighborhood, town, county, state, or country. You will need to conjure the spirits yourself and learn how they prefer to be worked with.

Tools

- Scrying Medium
- Table of Practice
- Wand
- Libation (wine, liquor, grape juice)
- Bread
- Pen and paper to record spirit's name and seal.

Process

1. Go to the location of the spirit you wish to conjure, and find a nice secluded spot where you are unlikely to be disturbed.
2. Place the Table of Practice as close to the physical object that is the manifestation of the spirit as possible. For example, if you're conjuring the spirit of a River, place the Table of Practice on a rock within the water, near enough to the bank that you'll be able to see into the scrying medium.
3. Place the scrying medium within the triangle of the Table of Practice.
4. Conjure the spirit using an oration and the offerings of the libation and bread. "Oh spirit of the [land, tree, river, plant, name of community, etc.], come to me. I call upon you by the four angels of the corners of the World, by Michael, Gabriel, Raphael, and Uriel. I call upon you by the Four Kings, Oriens, Paimon, Egyn, and Amaimon. Come now and receive this offering of [wine, juice, liquor, milk, etc.]." Pour the libation into the earth or water. "Come now, and receive this offering of bread." Scatter the bread in the general area. "Come now and appear before me in this crystal, that we may speak and understand one another."
5. Speak with the Spirit. Ask what name it prefers to go by, and whether there is any seal that it would answer to. Take notes in your pad. This will become your Liber Spiritus over time.
6. Release the Spirit by saying, "[Name], I thank you for coming. Return to me when I call you by name and by seal, come quickly from wherever you may be, and let there be mutual peace and prosperity between us until the end of our days."

Conjuring the Spirits of the Lemegeton's Goetia

Most of my time spent doing Goetic magic is spent Working with the spirits of the Lemegeton's Goetia. The process I use is non-traditional. It's based on what is loosely termed the "spirit-friendly" approach in some magical communities, and while it's a bit of an exaggeration to say they are our friends, it is closer to the truth.

Circles, Figures, and Rings

I've talked about integrating what the Magical Circle represents into your sphere as a magician. If you've done that, the magical Circle is around you all the time. Tracing it out in your temple is not necessary. If you haven't done so, take the time to draw out the Magic Circle by hand before going much further. Even those who have been through the Seven Planetary Realms receive a particular blessing by drawing the Circle. I had to draw it again for this book, and I'm still tingling as I write this.

I do have a calf-skin hexagonal seal of Solomon. I also have a silver medallion that has the Pentagonal Figure of Solomon engraved on it.



And I even have a lead "ring" of Solomon. Ideally it would be made of Gold, or Silver, but Lead works as well. Originally, it was intended to be an engraved ring.

However, I made mine based on an image I found at Joe Peterson's Esoteric Archives, and it's served me well.



I use these tools when I am conjuring one of the spirits for the first time. That is, I have them available when I conjure the spirit for the first time. I have never had a spirit manifest in a stinking toxic cloud. I've never had to use the Triangle of Art, either. The Table of Practice that I use has a triangle on it, based on the Trithemian system described in *The Art of Drawing Spirits into Crystals*, and that has worked well enough for me.

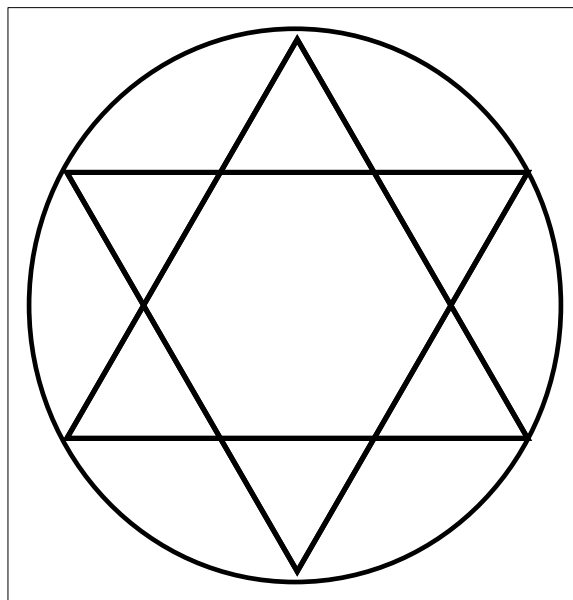
I also use Seals made of the appropriate metals. It's fun to make them, but it's a toxic hobby.



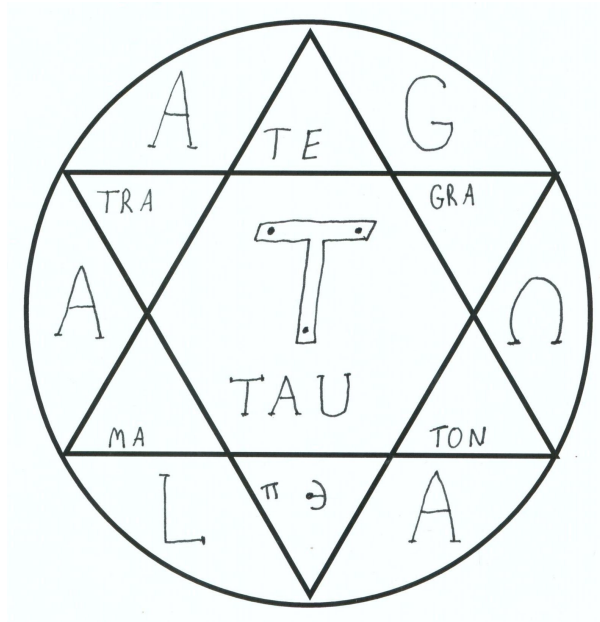
I have a lab setup in the garage with filters and appropriate fume-catchers and such. If you don't have the knowledge, and you really want to make your own metal Seals and such, do the research and figure out how to do it safely. I don't want the responsibility of being the instigating reason someone burns their apartment complex down because they dropped melted tin on the linoleum floor.

Paper works well enough, and won't kill you, poison Mother Earth, or make all your neighborhood kids just a little bit stupider. The following pages have more fill-in-the-blank forms for you to use to make your own paper versions of the Figures of Solomon. Print the page off, if you're reading an eBook, or feel free to photocopy the blanks if I ever get around to actually publishing this. It works best if you draw the whole thing out by hand, taking the time to craft each part of the image. Practice helps though, and the blanks below make things a bit easier.

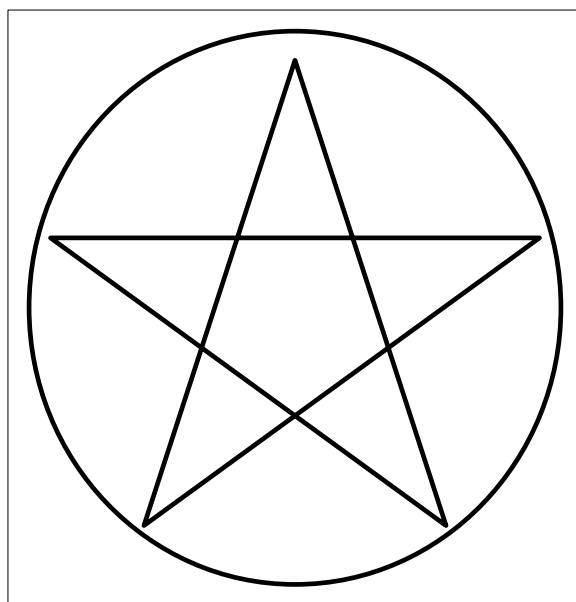
Here's a blank Hexagonal Seal of Solomon for you:



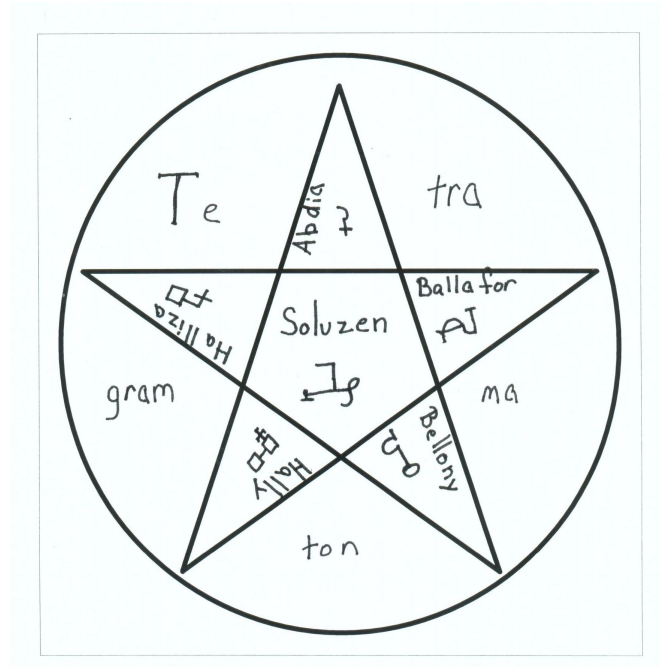
When you're done detailing it, it should look something like this:



And now the blank Pentagonal Figure:



And how it should look when you're finished:



I interpret the names from the Pentagonal Figure to be Soluzen, Bellony, Hally, Ballafor, Abdila, and Halliza. I can't tell if the symbols are supposed to look the way I draw them, or if I'm continuing to pass on the clumsy brush strokes of a poor artist from Europe. I've never had any complaints from the spirits though, and my success speaks louder than my concerns.

The Ring of Solomon from the Lemegeton's Goetia shows a circle with the words "Anapheneton Michael" written in a circle, and within that circle is written the word "Tetragramaton," also in a circle. Then there's a little S-shaped figure in the center. I prefer the version I use, with "Tetragramaton" on the outer ring (written out in the five-syllabled word, as well as the actual Yod-Heh-Vav-Heh), "Anapheneton" in the middle, and "Mem-Kaph-Aleph-Lamed" in the center. It's only made of three concentric circles, and I won't be supplying a blank for that.

The Ritual

I don't claim that I am a traditionalist in my techniques provided below. They are modern adaptations, and may cause consternation in the minds of those who practice purely traditional techniques. All I can say is that they work for me. Extremely well. I'd pit my tech against the tech of more traditional magicians any day of the week, and I'm confident I would come out with at least equivalent results, if not better.

Tools

- Table of Practice
- A blank piece of paper and a pen or pencil
- A necklace, chain, or thread long enough to hang the lamen from around your neck so that the lamen rests above your heart
- Wand
- Holy Water
- Incense (I prefer Dragon's Blood, but go with whatever you think might be appropriate. Meditate on it while you're drawing out the Seal)
- Scrying Medium
- Solomonic Ring
- Hexagonal Figure of Solomon

Process

1. During the day, before you begin setting up for your ritual, practice drawing the Seal of the Spirit you will be conjuring. Become familiar with every cross, every triangle, every bulge and circle or angle of their Seal. This begins to build up a resonance with the

Spirit within your Sphere, and usually is sufficient to get the spirit to begin his approach. When you conjure the spirit, you will draw the Seal and the Pentagonal Figure of Solomon on a piece of paper. It's ok to have these images on hand for reference, but try creating the Lamén as part of the Rite itself.

2. Set up the Table of Practice on a surface you can sit in front of and comfortable gaze into the scrying medium. Place whatever you will be scrying in the center of the Triangle. Place the Wand to the East of the Table of Practice, and the Incense to the West. Position candles around the table of practice in the cardinal directions.

Place the paper and pen on the table.



3. Sprinkle the Wand, the Censor (or the stick end of stick incense, the part you don't light), the Table of Practice, and yourself (a drop or two on the crown of the head, the forehead, and the temples), and say to your Divine Source, "You have cleansed me and consecrated me, and I am clean of all defilement by Your Grace, Amen."

4. When you have the area and tools prepared, begin by casting a Circle. Stand before your altar, and pointing the wand to the East, turn and trace out a circle that encompasses the area you will be sitting in. I say "In the Name of the Father, Son, and Holy Spirit, I consecrate this ground for our defense." It's a traditional Christian Magician's method that I lifted from the Art of Drawing Spirits into Crystals, I believe. It works, and it's easy. If you're not a Christian, feel free to substitute whatever names you are more comfortable using. IAO is particularly effective.
5. Next, light the incense. As it begins to smoke, touch the incense burner or stick of incense with the wand and say, "Oh Creature of Fire, I consecrate you in the Name of the Father, Son and Holy Ghost. Let no misleading spirit appear during this rite, and may the Spirits find pleasure in your scent." Again substitute as necessary.
6. Next, consecrate the scrying medium. I use a quartz crystal ball about the size of a large orange. I touch the crystal with the Wand and say, "O creature of Earth, be now consecrated to the purpose of the rite. Let no lying spirit appear within you; be Holy, and speak only Truth."
7. Next, conjure your Supernatural Assistant. If you haven't yet attained K&CHGA, use the following oration (cribbed in part from Crowley's Liber Samekh):

Neverborn friend and guardian, I conjure thee to come to me, to aid in this rite, to empower my words, to bring forth that spirit which I call that together we may perform now the Work at hand. Hear Me, for I am Loved by the Father, I am Loved by all powers and principalities, I am loved by you. Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Go forth and draw near to me the Spirit [Name].

8. You are ready now to create the Lamen. Take a piece of paper and draw the Spirit's Seal on one side, and the Pentagonal Figure of Solomon on the other. Pierce the lamen near the top edge, and thread the necklace through the lamen you have created. Put the lamen on, positioned so that it is over your heart, with the Seal of the Spirit facing outwards and the Pentagonal Figure facing your heart.

9. Conjure the Spirit:

[Spirit Name], I conjure you to appear before me in this crystal. By your Seal I conjure you, by your Name [Spirit Name] I conjure you. By the power of the Ten Spheres I call upon you. By the Love of the Father, and the love you hold for all Men who would learn from you, I conjure you. By Beralanensis, Baldachiensis, Paumachiae & Apologiae Sedes, and by the Spirit Liachidi. By the Names of the Adonai, El, Elohim, Elohe, Tzabaoth, Elion, Eschere, Jah, Jehovah Shaddai I conjure you. Come now, whether you

be of the Firmament or of the Ether, of the Earth or from within the Earth: of dry Land or of the Water: of Whirling Air, or of rushing Fire, I call you now to come to me, that we may speak on matters that concern us both, you in your knowing and I in my need. Come now, [Spirit Name], and speak with me, that my Will may be done on Earth according to what must be.

10. When you have finished the oration, stop for a moment in silence and listen. Ask if the Spirit is present, if you don't hear, sense, or have a vision of the spirit's arrival within the scrying medium. Listen for silent voices, impressions, or other indicators that the spirit is near. Pay special attention to any change in the atmosphere around you. While I've never had any spirit come in stinking clouds, I've heard it's happened to some. Have the Ring and the Hexagonal Figure of Solomon near at hand.
11. If you sense no presence, do not stop the ritual. Continue as if the Spirit were present. Tell it why you summoned it. If you have a list of things you want the spirit to attain for you, read it aloud to the Spirit. If you're improvising, now's the time to speak. Listen for a response, and even if you don't hear one, continue when you feel you have given it enough time.
12. If you haven't had any sense of his presence, ask him to reveal himself to you in a way that you will understand as his influence is made manifest within your life.
13. Release the Spirit.

[Spirit Name], I thank you for coming and for the Work you will do to manifest my desires. Come again when I call upon you by Name and by your seal; as you came in peace, so go in power.

When you put away your ritual tools and paraphernalia, place the Lamen somewhere prominent on your permanent altar. I like to light candles throughout the following week near the spirit's seal, as a reminder to he and I of the rite. Candles are like prayers you can see, and dedicating the candle to the spirit before lighting it seems to add to the overall effect.

I usually see my results manifest within two weeks of the ritual. The nights after performing the ritual are often spent in strange dreams that take place in post-apocalyptic realms, in ruined cities with strange transit systems of decrepit train cars that run on tracks no engineer of the wildest amusement park would consider. Within these dreams I am always safe, and I am usually speaking with friends and co-workers. I've come to associate these dreams with the spirits of the Lemegeton's Goetia, and I find that I'm not alone among my magician friends in this kind of dream-communion with these entities.

The 72 Spirits of the Lemegeton's Goetia

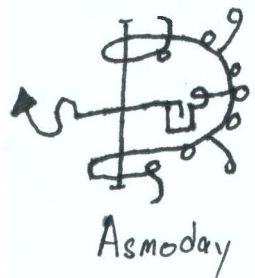
I had originally intended to speak only about the ranks of the spirits and leave it at that for this book. The Seals of the Spirits are available for free across the internet, and the descriptions are in Middle English, but most of us can figure that out. But then I got to thinking, and I want this book to be as useful as the Modern Angelic Grimoire. I'd like provide a one-stop shopping place for those who are looking for it.

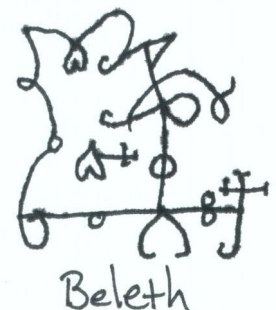
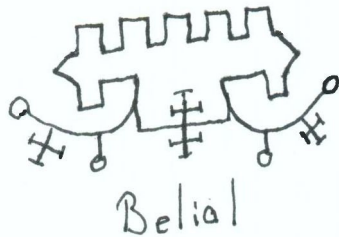
I still highly recommend researching the spirits and viewing their seals on Joe Peterson's Esoteric Archives web site. I drew out the Seals by hand and scanned them for this manuscript, and they're rather crude. I could have done them all using a graphics program and had nice pixilated circles and straight lines, but I've found that the spirits like it when you draw them by hand, they like the little personalization of their seals that naturally occurs when you do it yourself.

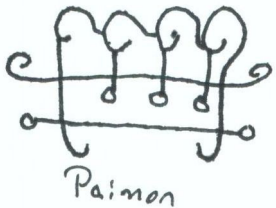
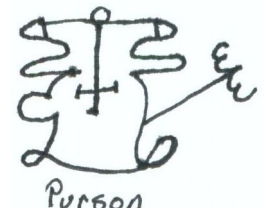
The Seals of the old manuscripts are not perfect. They are not perfectly symmetrical. I think seeing how I draw them and comparing them to the ones in the Lemegeton will show you how magicians traditionally passed on these seals to one another. We're not all great artists or draftsmen, but the Spirits respond to our intent and our effort as much as to the accuracy of the Seals. That doesn't mean make your own on your own, by any means, but I hope that seeing how primitive my Seals are demonstrates the leeway we have in Working with these Spirits.

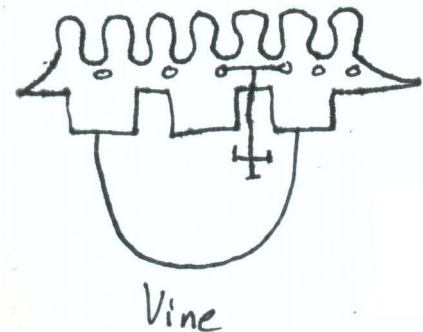
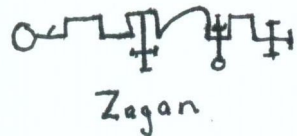
Traditionally, the spirits are presented in order from 1-72, and they don't seem to follow any particular order of planets, decanates, or rank. I've found that sorting them by rank is most useful to me, possibly because I'm so into the Planetary Spheres. If you're following my strong recommendations, and are getting initiated into the same seven

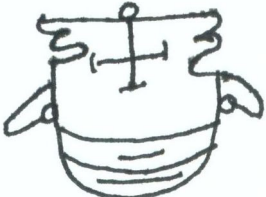
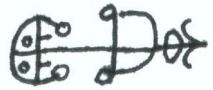
spheres I did, then I think presenting them in this order for you will be as useful as it is for me.

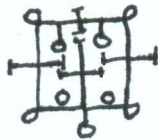
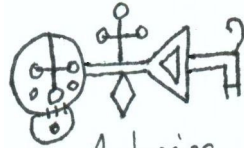
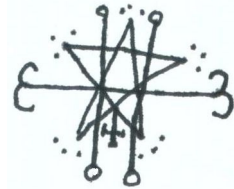
Name	Rank	Attributes	Seal
Asmoday	KINGS.	Asmoday gives a "ring of virtues," that is, an initiatic experience that leaves you empowered and able to accomplish strange feats of synchronicity, serendipity, and wonder for a few days after speaking with him. He teaches arithmetic, geometry, astronomy, and crafts. He has the power to you invisible, and likewise reveals hidden treasures. If it is an Earthly treasure, he will be able to assign a guardian to it to keep it safe for you.	
Bael	KINGS.	Bael is pure Kingliness. He will "make a man out of you" by being near. He brings strength and influence over people, though not through wit or wisdom. He simply seems to make you more impressive, or noble in the eyes of others. The only ability the Lemegeton's Goetia lists for him is the power to make you invisible, but after working with him, I've found myself receiving honor and attention.	
Balam	KINGS.	Balam is an Airy King who gives true Answers of things past, present, and to come. He is the power of intellect, and moves at the speed of thought. His influence in your life will manifest through quick wits, and being a step or two ahead of any that may have it in for you.	

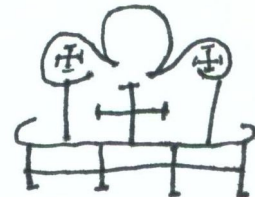
Name	Rank	Attributes	Seal
Beleth	KINGS.	Beleth is my favorite Relationship Engineering Spirit. Not because I want the kind of effects he brings, but just because of the nature of what he does. He causes love, but not just any love. He causes so much love that you're surrounded by it, smothered in it, and can't wait to call him back to put an end to it. If you're looking for sex, and think you're insatiable, he will soon prove you wrong.	
Belial.	KINGS.	Belial is a mover and shaper of world events. He distributes political promotions, causes favor of friends and foes, and gives excellent familiars to those with a political endeavor they are attempting to accomplish.	

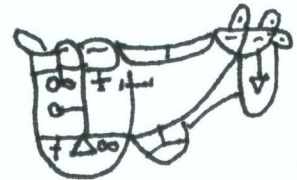
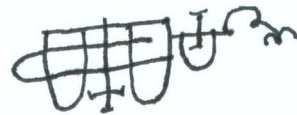
Name	Rank	Attributes	Seal
Paimon	KINGS.	Paimon teaches Arts, Sciences, all secret things. He can tell you what the earth is and what holds it up in the waters, and what the wind is, and whatever else you may want to know. He's good for meteorologists and geologists alike to aid in understanding arcane mysteries of the planet Earth. He also gives dignity to the undignified. This means he can give you polish where you are uncouth. Then he confirms dignity, that is, he proves your social value to those who might not believe you're REALLY dignified and decent. It's a social class climber's demon dream come true. He also binds man, making him subject to the magician's will, and gives good familiars.	
Purson	KINGS.	Purson is an affable fellow. He's the kind of guy that everyone likes and feels comfortable bearing their soul to. As a result, he knows hidden things, and can discover hidden treasures. This includes business opportunities obtainable through networking. He also tells of things present, past and to come, answers truly of all things Earthly, secret and divine, and of the creation of the world. He also assigns good familiars.	

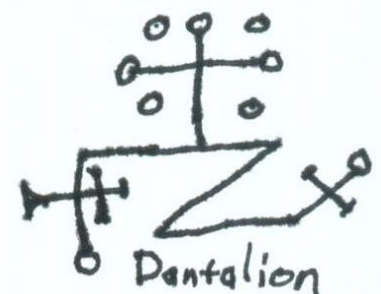
Name	Rank	Attributes	Seal
Viné	KINGS.	Vine is master of discovering hidden things, and reveals whether you're being cursed by magicians or witches of ill intent. He is good at sniffing out what kind of magic is being done in your local area. This is useful if you don't want to oh, say, curse the local mayor and later find out that the local covens have put up defensive spells around him that could result in your being cursed. He's good at divination, and builds towers, throws down stone walls, and makes waters rough with storms. In other words, he's a good combat spirit for those into astral warfare, influencing the outcome of magical battles, political contests, or actual war. He can defend you, and tear down the defenses of your enemies. He's also good for gathering information about your enemies.	
Zagan	KINGS.	Makes men witty, can turn wine into water and blood into wine and water into wine. He can turn metals into coin of the domination of the metal, and makes fools wise. In other words, he can take anything and alchemically alter it to its higher form. He's a good spirit for understanding alchemy. I've yet to have water turn to wine.	

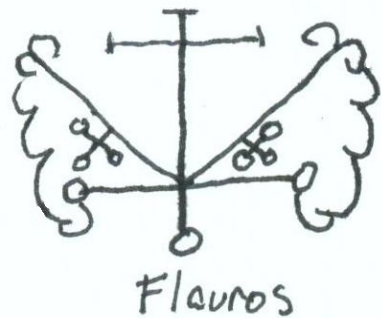
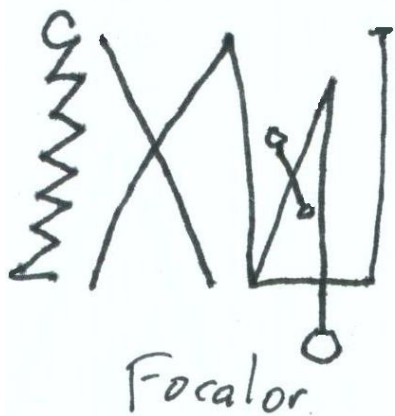
Name	Rank	Attributes	Seal
Agares	DUKES.	Like St. Expedite, this spirit is good for making things happen quickly and for getting a situation that has stagnated moving again. He's also good at bringing back those who run away, like thieves or willful children. He can teach languages and tongues, which is the difference between learning Spanish or French and learning Enochian. He also destroys both Supernatural and Temporal dignities. That means he can reveal a priest or Pope as a sinner if they are corrupt, or he can tear down politicians by revealing their failures. This works in office politics as well. He basically reveals that people who pretend to be of a certain social status aren't what they pretend to be. He also causes earthquakes.	 Agares
Aim	DUKES.	Aim sets cities, castles and great places on fire. How cool is that? Think of it in terms of fiery passion, like the way Obama set the nation on fire with hope for change. At the same time, he's quite happy to literally burn a city down, yo. Ashes. Dust. He can make one witty, and gives true answers to private matters as well. Especially private matters that may provide a chance to, you know, set the world on fire.	 Aim

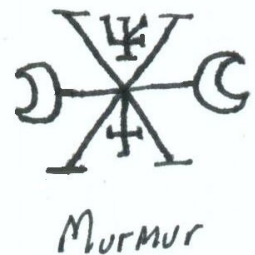
Name	Rank	Attributes	Seal
Alloces	DUKES.	Alloces teaches astronomy and liberal sciences, and gives good familiars. He's a good spirit to go to for getting a guide through the Celestial realms. He can bring you spirits of the Air.	 Alloces
Amduscias	DUKES.	Amduscias causes trees to bend and incline, and gives excellent familiars. He's a good spirit to conjure to learn more about your local tree spirits, and other genii loci.	 Amduscias
Astaroth	DUKES.	Astaroth gives true answers of things present, past, and to come, and can discover all secrets. He declares how spirits fell, as well as the reason he fell. He teaches Liberal sciences. This is a fabulous spirit to contact for research projects. If I were in college writing a Thesis, I'd be wearing an Astaroth amulet, you better believe it.	 Astaroth

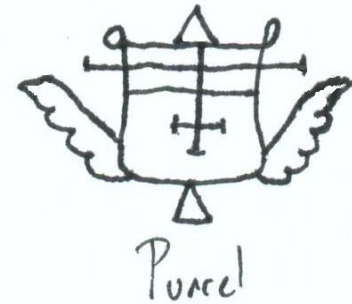
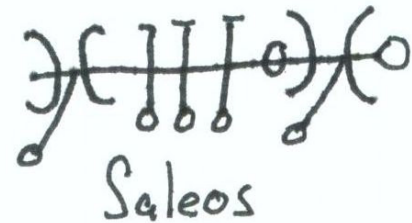
Name	Rank	Attributes	Seal
Barbatos	DUKES.	Opens treasures sealed by magicians, aids in divination, and reconciles friends and those in power. What kinds of treasures do magicians seal? Historically, we're generally a poor lot. We depend on Emperors, patrons, and book-purchasers for our ongoing support most days. Our treasures lie in our records of our Works. To puzzle out a grimoire, or an Alchemical treatise, contact this spirit.	 Barbatos
Bathin	DUKES.	Bathin can teach you about the magical qualities of both herbs and precious stones. He's also good at getting people to move away quickly, or to get yourself moved quickly across long distances. Remember, the Katrina victims were moved quickly across the nation. Be specific.	 Bathin
Berith	DUKES.	Provides true answers of things concerning the past, present, and to come. He turns all metals into gold, and gives and confirms dignities to men. In practice, Berith is good at helping you achieve success in whatever area of your life you are most talented in. The ability to turn all metals into gold indicates that he can take whatever you have to start with and bring success.	 Berith

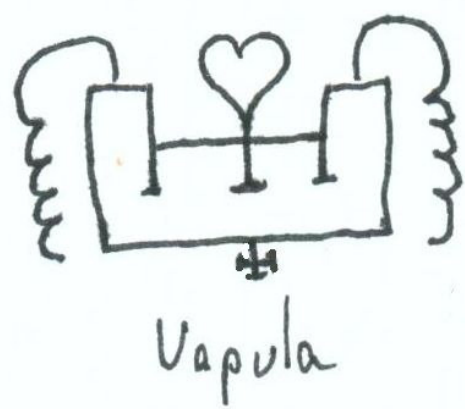
Name	Rank	Attributes	Seal
Buné	DUKES.	Changes places of dead, causes spirits under him to gather together on their sepulchers, gives riches to a man, makes a man wise and eloquent, and gives true answers. Bune and I have a long and friendly relationship. The first seal is best for conjuring and communicating with him, but the second is easier to engrave in things. A little easier, anyway. I use the first for conjuring, and the second for dedicating metals and stones to him. Changing the places of the dead is useful in Necromantic works. He's also good at gathering together the nephesh spirits and making them available for your own Work. I also recommend him highly for those who write, speak publicly, or teach.	 Bune 1  Bune 2

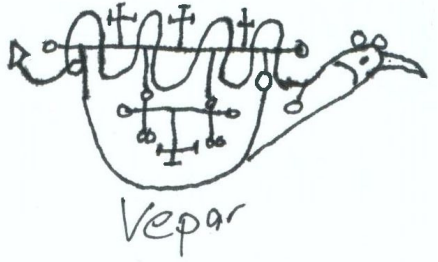
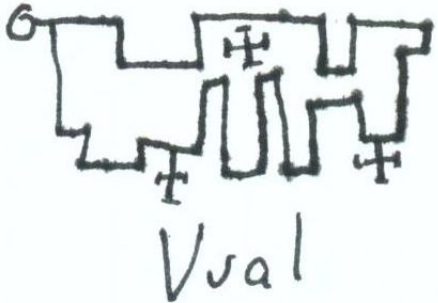
Name	Rank	Attributes	Seal
Dantalion.	DUKES.	Teaches arts and sciences to anyone, no matter what your social status or your intellect might be. He reveals the secret plans of anyone, which is useful in navigating office politics, and he knows the thoughts of all men and women. He can also change the thoughts of all men and women at will, usually through your own actions and presentations. He's a good ally for salesmen. He can cause love, which is good for your career as well as your love life. Perhaps the most useful thing he can do is show the true image of anyone wherever they are in the world. If you think someone is lying to you, ask him to show their true nature to you. If you see them with a forked tongue, for example, you will know they are lying to you.	
Eligor	DUKES.	Discovers hidden things, knows of things to come, knows much about wars wherever they may be on the planet, and how soldiers will meet. If you're in the military or know someone who is, you can Work with this spirit to plan out battles and get an insight into the minds of the enemy. He can tell you here skirmishes and battles will occur. He also causes the love of lords and great persons; this is most useful to career soldiers looking for promotions and the favor of the politicians who control purse strings and authorize troop deployments. If I were the commander of troops in Iraq or Afghanistan, I'd have Eligor on call at all times.	

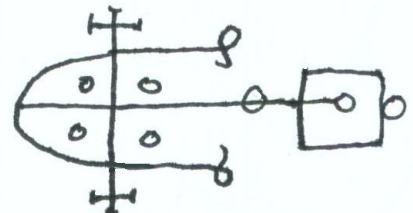
Name	Rank	Attributes	Seal
Flauros	DUKES.	Gives true answers of things past, present, and to come. Talks of divinity, of the creation of the world, the "falling" of the spirits. He's a good one to Work with when you are doing Theurgical Work. He also destroys and burns enemies, and will not let magician be tempted by any spirit or otherwise. Note that his realm of influence is primarily in spiritual attainment, and is a good ally to have if you get into astral warfare.	
Focalor	DUKES.	Kills men, drowns them in waters, and overthrows ships of war. Another good spirit to be friends with if you're in the military, especially the Navy. Note that his office is to kill men. That doesn't mean he kills who you want him to necessarily; it means he has authority over those destined to die. If you know someone who is sick from a wound received in battle, or is in danger of drowning or having their ship overthrown, he's the one you call to protect them. He can kill people you want killed, if and only if your will to kill is in accord with the fate destined for the person you're hating at the moment. It's a really bad idea to try to kill someone with Focalor though. It never turns out quite the way you expect, and his resonance in your sphere never quite goes away. You feel like a killer to people sensitive to such things.	

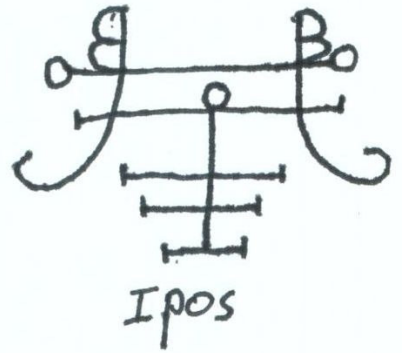
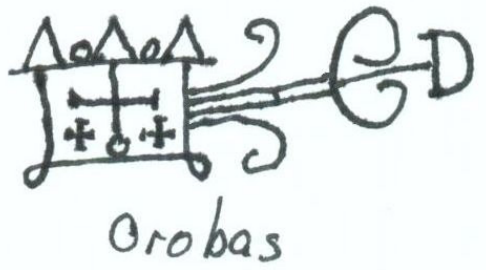
Name	Rank	Attributes	Seal
Gemory	DUKES.	Tells of all things past, present and to come, of hidden treasure and what you'll have to do to get to the treasure. He also procures the love of women, young and old. He's a good spirit to have if you're a gigolo or looking to marry into money. Note that there is no mention of him bringing happiness to the person he procures love or treasure for though.	
Gusion	DUKES.	Tells of things past, present, and to come, and shows the meaning of all questions you ask. He reconciles friends, and gives honor and dignity to any who ask. This is a spirit good for making friends and for understanding relationships. Being a contractor for a living, I find the influence of the spirits with the ability to reconcile friends and foes to be useful in establishing good relationships with teams that may have already worked together for years.	
Murmur	DUKES.	Teaches philosophy, and makes dead people appear before the magician to answer whatever the mage wants to know. He's a good spirit familiar to have if you're working as a medium.	

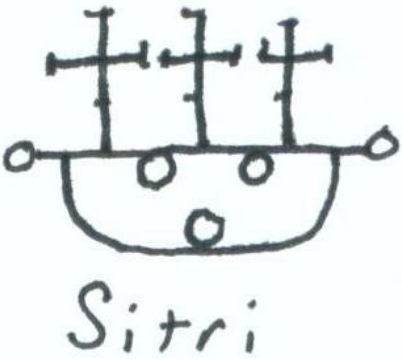
Name	Rank	Attributes	Seal
Purcel	DUKES.	Purcel, in spite of the apparent wings on his seal, is best understood as a Water spirit. He speaks mystically of hidden things, as water can permeate almost all things, and descends ever to the depths where things are hidden. He also teaches the art of geometry and liberal sciences, but again, as a Water spirit would. He teaches the flow of things in terms of shapes and proofs and logic. In the Natural World, he is responsible for making the loud noises of running water, warming waters, and is useful for people looking for healing springs or natural baths.	
Saleos	DUKES.	Saleos is your basic Relationship Engineer. He causes the infatuation stage of specifically heterosexual love between men and women.	

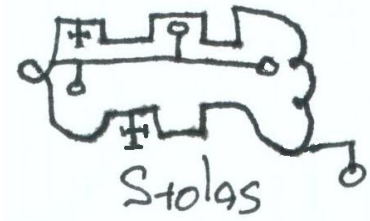
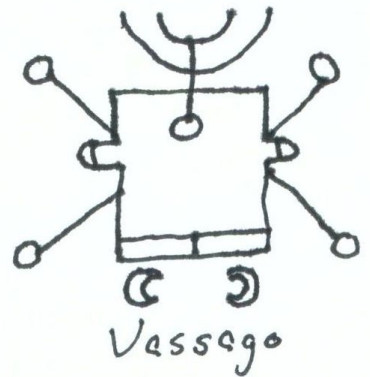
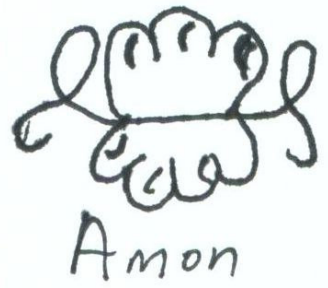
Name	Rank	Attributes	Seal
Valefar	DUKES.	Valefar is a good companion to have as a magician. He and his legionnaires tend to make good "fetches" for witches, that is, they are good short-range eyes-and-ears, useful for gathering information about where there might be some local spiritual resources for whatever you're working on, getting small amounts of cash to fund magical projects, and for finding places to purchase obscure occult items required for diverse spellcraft. He also tempts the magician he's working with to steal, so be careful. He doesn't understand the whole consequences of your actions, and has no regard for the idea of property in general.	
Vapula	DUKES.	Vapula is an arts and crafts artist's dream come true. Whether you're learning to blow glass, smelt metals, or plan out summer camp activities for ten year olds, he's the guy to have on hand. He's very useful to magicians getting into making talismans for their magic. He is also very helpful in understanding the philosophical roots of a system, and seeing how the philosophy is applied in the actual rites. He has a fundamental understanding of the Natural World and the Laws that govern it, which he passes on to magicians he instructs. An excellent spirit for Engineers, Scientists, and Inventors.	

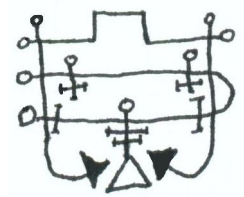
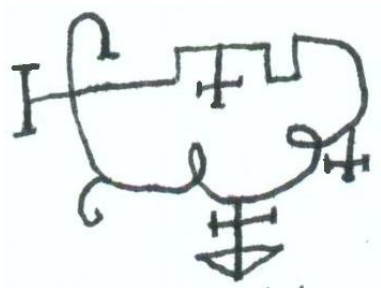
Name	Rank	Attributes	Seal
Vepar	DUKES.	Vepar is responsible for naval warfare. He's the one that watches over the supply ships that bring the armor and weapons to troops, specifically, but he is also the one responsible for making seas to be rough and stormy. That means if you're in the Navy and you're stuck in a storm, call on him for calm seas, or to wreck the ships of your foes. He's also good at intimidating enemy captains by making them think you're stronger than you may really be. He makes you seem to be a lot more powerful. I'd use him if I were going through the waters of Somalia. He's also responsible for causing men to die in three days with putrefying sores and wounds, and causes worms to breed in them. Infections are his purview.	
Vual	DUKES.	Another good spirit to have if you're looking for the love of women, Vual is another Relationship Engineer. He reveals the things that have happened, are happening, or will happen that are influencing the way a woman may be behaving towards you. Many men and women have fallen victim to the emotional wounds left by others, and this spirit can be useful in identifying why a woman may be behaving in what seems an irrational way. He also brings peace to those in a relationship that is plagued by arguments and built-up resentment.	

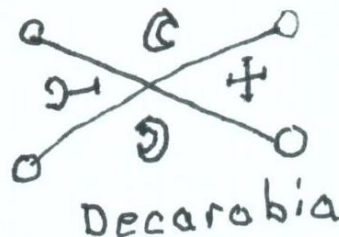
Name	Rank	Attributes	Seal
Zepar	DUKES.	Zepar is your average horny young man's friend. He makes women fall in lust with you and brings on the sex. He's the spirit responsible for most one night stands. He also can make a woman barren, that is, ensure that your tryst doesn't result in offspring.	 Zepar
Gäap	PRINCES AND PRELATES.	Gäap is a spirit you should avoid unless you're really interested in making a positive difference in the world of politics. He guides kings, presidents, prime ministers, and chancellors. He teaches the understanding and application of the ideals of philosophy and other liberal sciences. He brings love or hatred between politicians. He can render a political opponent insensible. He teaches how to consecrate things of Amaymon, and delivers familiars from other magicians. This is useful for those who want to fight the prayers of the religious right, or the spellcraft of the new age left. He sees and tells you of things past, present and to come, can carry and re-carry things from one kingdom to another. His sphere is that of world events, but his talents can be turned to things as innocuous as local government, office intrigue, or even squabbles at your local PTA.	 Gäap

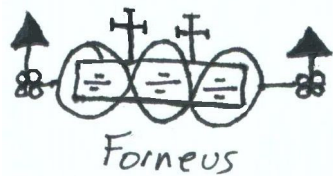
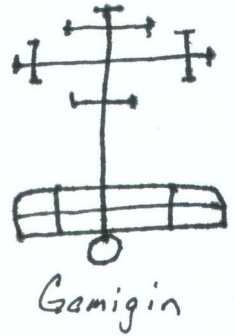
Name	Rank	Attributes	Seal
Ipos	PRINCES AND PRELATES.	Ipos is a good spirit to have at hand if you're a salesman, or giving presentations to those in power attempting to influence their decisions. He makes you confident and quick-witted, enabling you to address any objections which might come up during the presentation quickly and decisively. He tells you what's going on behind the scenes, and what people are expecting. He reveals that which is to come as it relates to your subject matter, enabling you to take advantage of trends or windfalls coming your way.	
Orobas	PRINCES AND PRELATES.	Orobas is another excellent ally to have as a magician. He discovers all things past, present and to come, which is always a good thing to have on hand. He gives dignities and places and favor of friends and foes, and gives true answers of divinity and the creation of the world; that means that not only does he help you find good mentors among those already knowledgeable in the occult sciences, he can also teach you the cosmology of a system directly. He is faithful to the magician and will keep you from being distracted or tempted by the Spirits you run into in your magical activities.	

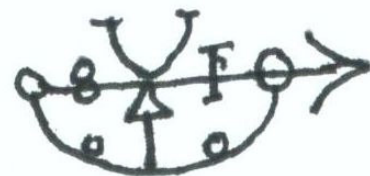
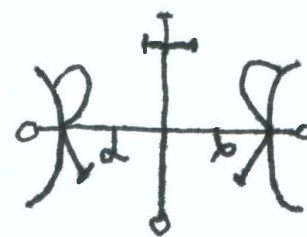
Name	Rank	Attributes	Seal
Seere.	PRINCES AND PRELATES.	Seere is another spirit similar to St. Expedite, skilled in making things happen quickly and bringing movement to stagnant situations. He also has the ability to pass over the world in the twinkling of an eye, which lets you know what's going on with situations no matter how far removed from the events you may be. He reveals thieves, and hidden treasures and all other things people want to keep concealed from you.	
Sitri	PRINCES AND PRELATES.	I get a lot of resistance to my interpretation of Sitri's abilities among magicians. Saleos, as you may recall, is specifically geared towards landing heterosexual relationships. Sitri, on the other hand, seems to be aimed at landing same-sex relationships. Compare the two spirits traditional descriptions and decide for yourself: Saleos: "he causes the love of women to men and men to women" Sitri: "Inflaming Men with women's Love, and women with men's love" I interpret it as "inflaming men with the love that is natural to a woman, and women with the love that is natural to a man." Some magicians report good success landing heterosexual relationships with him, while others have dismal failures.	

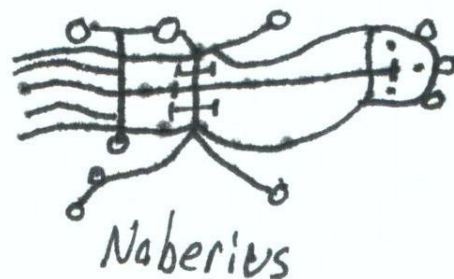
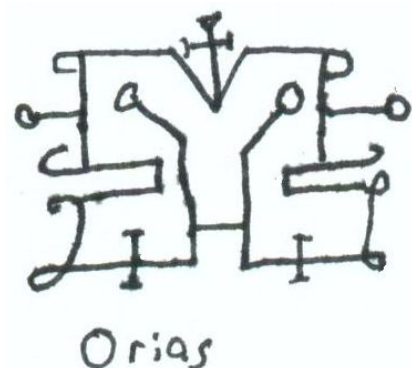
Name	Rank	Attributes	Seal
Stolas	PRINCES AND PRELATES.	Stolas is a professorial spirit who teaches the arts of astronomy, astrology, and the magical and medicinal properties of plants.	
Vassago	PRINCES AND PRELATES.	Vassago is a spirit primarily geared to aid in divination. He reveals hidden information and that which has past and that which is yet to come.	
Amon	MARQUISES.	Amon is a watery spirit with a necromantic cast. He tells of things past and to come, procures love, reconciles controversies, and brings spirits of those who died within the sea to appear in bodies made of air, in which they will answer whatever questions you may have of them. If I were trying to find that fictional diamond from the movie Titanic, I'd use Amon to conjure Jack to reveal where it may have been.	

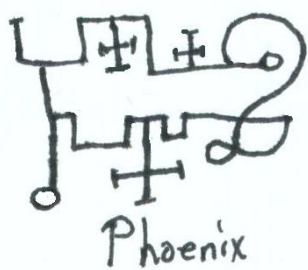
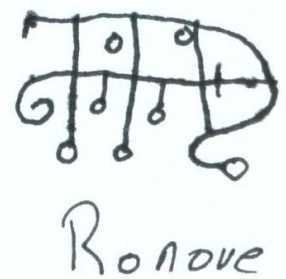
Name	Rank	Attributes	Seal
Andras	MARQUISES.	Andras is a dangerous spirit. His function is to sow discord, and the grimoire warns that his influence could kill you.	 Andras
Andrealphus	MARQUISES.	Andrealphus is an excellent teacher of all things related to geometry, measurement, and astronomy. He not only teaches these subjects, he makes the magician subtle and cunning, understanding not only the pieces and parts, but how they all fit together in the overall scheme of manifest reality. Those who work with him, however, tend to begin to look rather like a bird. Beak nosed, dark and glittery eyes that sparkle with knowledge and intellect, and always seeming to be soaring high above you when they discuss their areas of expertise. I consider him the scientist's friend.	 Andrealphus

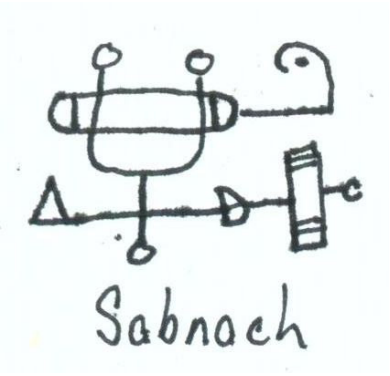
Name	Rank	Attributes	Seal
Cimeies	MARQUISES.	Cimeies teaches grammar, rhetoric, and logic, also known as the Trivium. These are the three core areas of required knowledge to understand what is taught in college-level courses. He can help you to understand and master the pieces, parts, and whole of any system. He also discovers treasures and things lost or hidden. Perhaps the strangest of his abilities is that he can make a man seem like a soldier. I have yet to be in any situation where I needed to learn the essence and nature of a subject while seeming to be a soldier. Perhaps it's a talent useful for spies.	
Decarabia.	MARQUISES.	Decarabia discovers the virtues of herbs and precious stones, and makes fake birds sing around the magician. I haven't conjured this spirit yet, but I intend to in order to understand what value having fake birds singing around you may provide.	

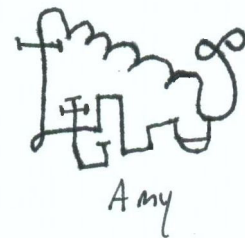
Name	Rank	Attributes	Seal
Forneus	MARQUISES.	Teaches the art and science of argument, also known as rhetoric. This is an important skill to have, because it helps you to learn to communicate persuasively. Through this ability, he brings you a good name, a fine reputation among those whose opinion counts. He brings understanding of the meaning behind people's language, even languages you don't understand. Meaning is conveyed through more than words, and Rhetoric teaches you to be able to read the subtle clues of tone, gesture, and body language to see what your opponent's strengths and weaknesses are. Those who master the art of rhetoric are beloved by both friends and foes.	
Gamigin	MARQUISES.	Gamigin teaches liberal sciences, and more importantly, the old grimoire says he "gives account of dead souls and those that die in sin." This is especially useful when you're trying to figure out something that might have happened in the life of someone who has passed on. An excellent skill for paranormal investigators to develop, understanding why a spirit is haunting an area gives you keys to aid in their acceptance of their death. It's also useful to find out where the dead may have hidden assets in the event that you are settling an estate.	

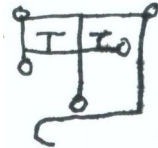
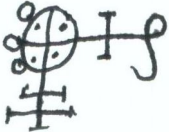
Name	Rank	Attributes	Seal
Leraje	MARQUISES.	Leraje is a spirit of warfare and battle. Specifically, he enflames the passions of those predisposed to dislike one another, and causes tension and stress to erupt into violence. While this is not the best course of action for resolving conflicts, there are times when it is necessary to provoke a confrontation in order to release pent up aggression that stands in the way of achieving resolution. He is also tasked with causing "wounds made by arrows to putrefy." In modern times, there are fewer arrow wounds, but in arguments and debates, saying hurtful things is something we often do. This spirit is adept at making the things we say hurt even more, so be careful if you are working with this spirit.	 Leraje
Marchosias	MARQUISES.	Marchosias is another spirit who is useful to have at your side as you travel through the Aethyrs doing astral battle. If you are engaged in a conflict of any type, conjure this spirit to fight on your behalf. He is knowledgeable in many areas of battle and other contests we face in life, and answers any question we may ask him to the best of his abilities. He keeps nothing you need to know hidden from you, and is faithful to the magician in doing his business.	 Marchosias

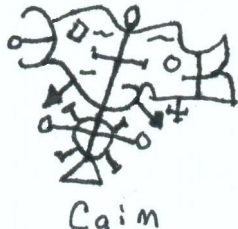
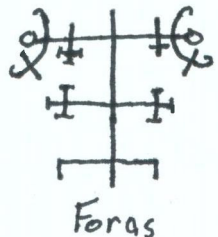
Name	Rank	Attributes	Seal
Naberius	MARQUISES.	Naberius, like Forneas, is an excellent teacher of Rhetoric. His specialty is in restoring dignities and honor to the disgraced. If you find yourself publicly humiliated or disgraced, his influence will show you how to use Rhetoric to regain your status. He also makes men cunning in all arts and sciences, which means that you not only know the pieces and parts, but are intimately familiar with how they work together, and can put things together in new ways that others don't see as easily.	
Orias	MARQUISES.	Orias is a teacher of Astrological Magic. He understands the powers of the seven planets, the fixed stars, the mansions of the Moon, and all other astrological influences we use in manipulating, capturing, focusing and applying the forces represented by the celestial bodies. Through this information, he transforms the magician into a more purified form. He provides places of dignity and respect in society, and provides opportunities to prove that you are worthy of holding and keeping such places of power and influence.	

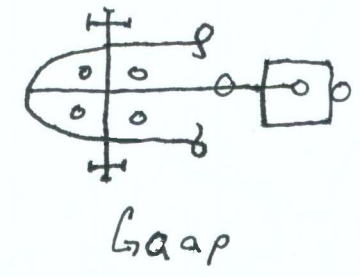
Name	Rank	Attributes	Seal
Phoenix	MARQUISES.	Phoenix can lecture you for long hours on the Sciences, and can aid in the writing of Poetry. He is also able to accomplish many things at your request.	
Ronové	MARQUISES.	Ronove is similar to the spirits Naberius and Forneas in that he teaches the Science and Art of argument known as Rhetoric. He also gives good servants, excellent familiars to aid in your research and practical application of magic. He teaches the understanding of meaning, aids in learning foreign tongues, and makes people like you whether they are your friends or foes.	

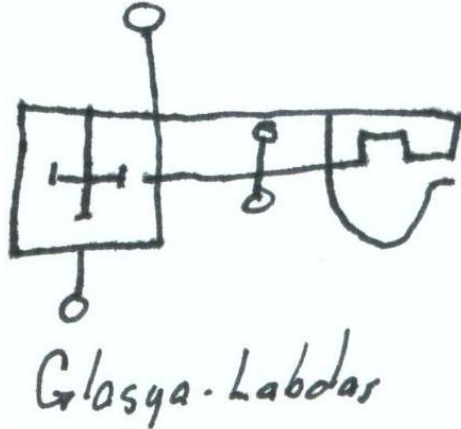
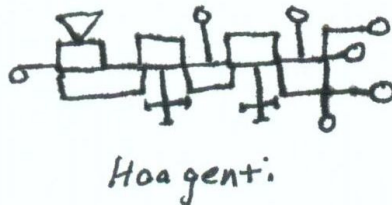
Name	Rank	Attributes	Seal
Sabnock	MARQUISES.	Sabnach is a good spirit to have with you in times of war, or any other form of struggle. He can be used to aid in the accomplishment of any task that is difficult and requires much effort to achieve. He is adept at building up places of strength, both physically and metaphorically. If you are in battle and need a strong place to fight from, he's your spirit. Likewise in debates, arguments, or even climbing the corporate ladder. He was the cause of wounds festering with worms in lands where antibiotics and basic hygiene are scarce, and when in service to you can be used to keep such things at bay. He also gives good familiars with similar abilities.	

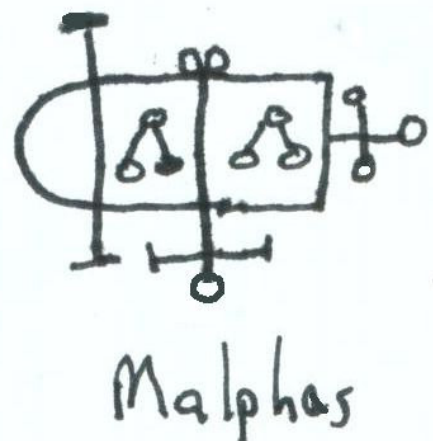
Name	Rank	Attributes	Seal
Shax	MARQUISES.	Shax is the quintessential cat burglar spirit of the Goetia. He takes away sight, hearing and understanding of any man or woman, leaving them unable to react to a theft or any clandestine observational activities. He steals money out of kings houses and carries it again in 1200 years, according to the grimoire, which means he is good at temporarily acquiring things. In corporate espionage, it would be a useful spirit to use when attempting to discover your competition's next product release, and would be useful in reverse engineering operations. He arranges for escape, and reveals all hidden things. He grants familiars with similar abilities, but they are not always as reliable as the familiars granted by other spirits. He's a good spirit to have on your side if you're into the whole James Bond international spy scene.	
Amy	PRESIDENTS.	Amy, like Orias, teaches the secrets of Astrology. He can also teach other forms of liberal sciences, and gives good, dependable spirits as familiars. If you are seeking a treasure hidden or protected by spirits, he can deliver such to you as necessary.	

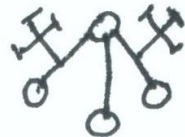
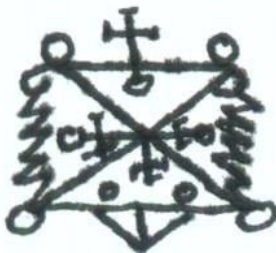
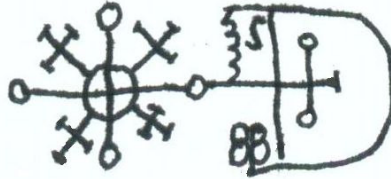
Name	Rank	Attributes	Seal
Botis	PRESIDENTS.	Botis is a peace-making divinatory spirit that provides you with answers about why people may be at odds with one another.	 Botis
Buer	PRESIDENTS.	Buer is a healing spirit, and can teach both moral and natural philosophy. This means he can help you understand why some things are considered right and wrong, the cultural influences that make them so, and the objective application of it to your life. He also teaches the framework of Natural Law, and would be a good spirit to work with if you're studying physics, geology, meteorology, or any of the other natural sciences. He teaches the medicinal properties of plants, and is good at healing. A doctor's friend, he also rents good familiars that can be depended on. He encourages and speeds the healing process in all curable diseases.	 Buer

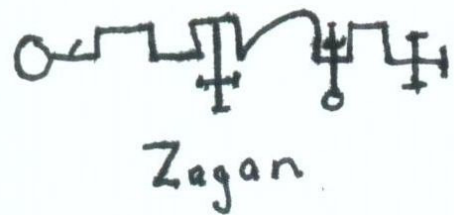
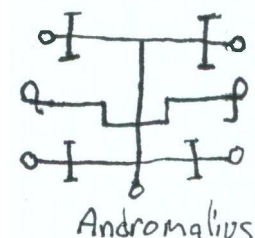
Name	Rank	Attributes	Seal
Caim	PRESIDENTS.	Caim is useful in legal functions and other situations where you need to dispute conclusions drawn by interpretations of fact. This is a handy spirit to have if a case is brought against you based largely on circumstantial evidence. He is also adept at teaching the understanding of omens and portents, and can reveal to you the understanding of rushing waters and the activities of animals. He also knows the future.	
Foras	PRESIDENTS.	Foras is a general-purpose teaching spirit. He teaches how to discover the occult properties of plants and precious stones. He teaches the art of Logic and the science of Ethics. His specialty is hidden things, whether it be hidden knowledge or hidden material things. His skill in the realm of hidden influence allows him to hide you as well, granting the power of invisibility. He brings long life and returns lost items.	

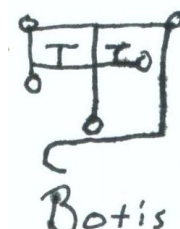
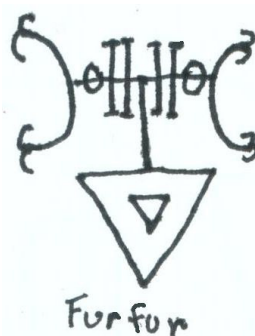
Name	Rank	Attributes	Seal
Gäap	PRESIDENTS.	Gäap is a spirit you should avoid unless you're really interested in making a positive difference in the world of politics. He guides kings, presidents, prime ministers, and chancellors. He teaches the understanding and application of the ideals of philosophy and other liberal sciences. He brings love or hatred between politicians. He can render a political opponent insensible. He teaches how to consecrate things of Amaymon, and delivers familiars from other magicians. This is useful for those who want to fight the prayers of the religious right, or the spellcraft of the new age left. He sees and tells you of things past, present and to come, can carry and re-carry things from one kingdom to another. His sphere is that of world events, but his talents can be turned to things as innocuous as local government, office intrigue, or even squabbles at your local PTA.	

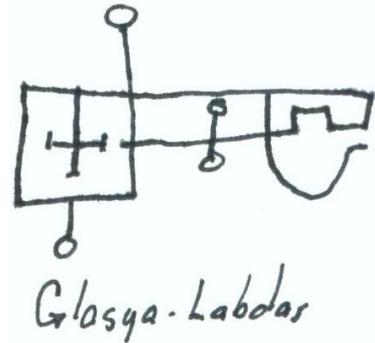
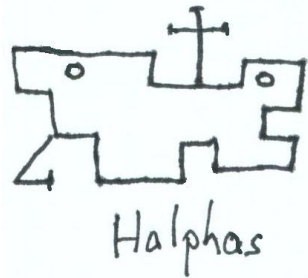
Name	Rank	Attributes	Seal
Glasya-Labolas	PRESIDENTS.	Glasya Labolas is said to teach all arts in an instant. In practice, this usually results in a series of "Eureka!" moments, where things all of a sudden make sense that didn't before. He is also responsible for causing murder and bloodshed, violent altercations between those who may or may not have valid reasons for wanting one another dead. On the flip side of this ability, he is able to bring peace and restore friendships because he has an intimate understanding of the buttons pushed to result in any current conflict. He can reveal the sequence of events, past or future, that lead to murderous hatred and violent interactions. Use this spirit in wisdom and peace, and you will find your life eased of many conflicts. He also is given the ability to make people invisible, and I suspect (but have no evidence) that this invisibility is most applicable when avoiding someone you're in conflict with at the time.	
Häagenti	PRESIDENTS.	Häagenti is an excellent spirit to conjure if you are pursuing Alchemical transformations, either physical or esoteric. He makes men wise through his teaching of the Alchemical process of transmutation. He knows the secrets of making metals into gold, water into wine, and wine into water.	

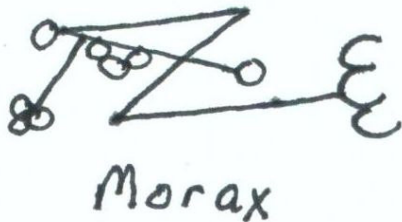
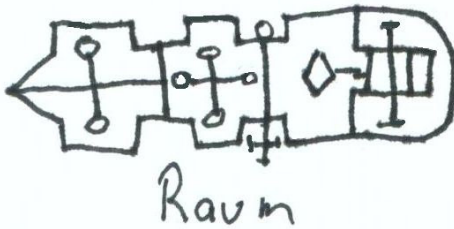
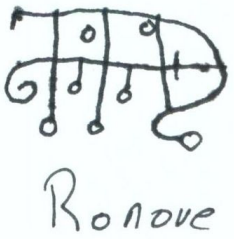
Name	Rank	Attributes	Seal
Malphas	PRESIDENTS.	Malphas is an architectural spirit. If you are researching architecture, he may impatiently teach you the concepts behind certain movements, but his specialty is in the design and actual building of houses and towers. If you are a construction foreman, or working on a construction project, he can bring together those in conflict on the project, bring the budget together, and find the best workers to accomplish even the most outrageously difficult designs. His understanding of how things come together can be turned against your enemies, destroying their desires, thoughts, and all they have done. Familiars granted by this spirit are trustworthy and reliable, and Gnomish in nature.	
Marax	PRESIDENTS.	Marax aids in understanding astrology and astronomy, and other liberal sciences. Familiars granted by this spirit are wise and dependable, and can be asked for advice. Most familiars are the "grunts" of the spirit realm, not necessarily smart or intuitive, aimed and released. Familiars of Marax, on the other hand, are more like advisors. Marax teaches the virtues of both plants and minerals.	

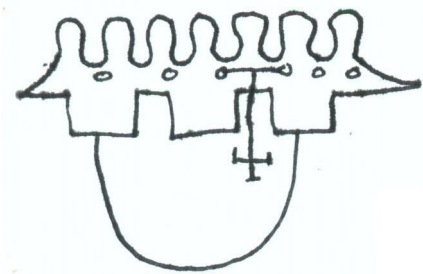
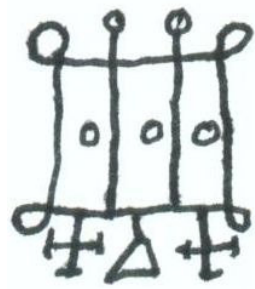
Name	Rank	Attributes	Seal
Marbas	PRESIDENTS.	Marbas understands how things work, and gladly teaches magicians his hidden knowledge. Whether you are trying to repair a computer, a car, or the human body, his insight into the processes of mechanical systems is an invaluable aid. He can cause or cure diseases as well, and makes a good ally of those into spiritual healing.	 Marbas
Ose	PRESIDENTS.	Ose is the spirit responsible for instilling the complete madness one finds in those who are convinced they are, for example, a turtle. He has a deep understanding of the mind and how to break it. Likewise, he can be a useful ally if you are trying to heal a mind that has been broken. He makes one cunning in the liberal sciences, adept at seeing how they work together and how to use them for your gain. He is also knowledgeable of divine and secret things.	 Ose
Valac.	PRESIDENTS.	Valac is a lord of serpents. He can reveal where snakes may be hiding, and symbolically can reveal hidden knowledge and wisdom. He can discover treasures hidden beneath the earth, and is useful in mining activities. In case you're a miner. He is adept in the art of charming serpents as well, and would have been a good spirit to have as an ally for the Crocodile Hunter.	 Valac

Name	Rank	Attributes	Seal
Zagan	PRESIDENTS.	Zagan is another spirit wise in the art of esoteric and physical alchemy. His influence is on people directly, though, and is adept at making men witty, turning fools into sages, and bringing enlightenment to the very dense. He is also a good spirit to have if you are into minting coins, as he transforms any metal into its appropriate coinage. He can turn wine into water and blood into wine. For those immersed in the hidden meaning of Alchemical processes, this will make more sense than it does to those of us ignorant of such terms.	
Andromalius.	EARLS, or COUNTS.	Andromalius is the spirit responsible for bringing criminals to justice, especially thieves. He not only brings the thieves to justice, he ensures the return of the stolen goods. He is intimately aware of the criminal mind, and can use this knowledge to reveal where criminals have hidden their illicit assets.	
Bifrons	EARLS, or COUNTS.	Bifrons teaches the understanding of astrology and geometry, and other arts and sciences. He teaches the virtues of herbs, precious stones and different kinds of wood. He is also a good spirit to work with in necromantic arts, and can aid in finding the bodies of the dead. This is useful for those of the psychic investigator crowd that are interested in working with the police to solve murder cases.	

Name	Rank	Attributes	Seal
Botis	EARLS, or COUNTS.	Botis is a good spirit to work with in performing divination and for discovering the things that led up to any current situation you may be facing. He can also tell you how things will work out with situations you're concerned about. He brings peace between enemies, and restores strained friendships.	
Furfur	EARLS, or COUNTS.	Furfur is one of my favorite spirits. He brings love to loveless marriages, and helps you rekindle romance when it begins to fade. He helps couples see the things about each other they love and admire, and brings peace and healing to long-standing emotional wounds. Perhaps not coincidentally at all, he is also responsible for thunder and lightning, blasts and tempestuous storms. He also gives insight into the spiritual relationship between you and your Creator, and aids in establishing communion with the Holy Guardian Angel.	

Name	Rank	Attributes	Seal
Glasya-Labolas	EARLS, or COUNTS.	Glasya Labolas is said to teach all arts in an instant. In practice, this usually results in a series of "Eureka!" moments, where things all of a sudden make sense that didn't before. He is also responsible for causing murder and bloodshed, violent altercations between those who may or may not have valid reasons for wanting one another dead. On the flip side of this ability, he is able to bring peace and restore friendships because he has an intimate understanding of the buttons pushed to result in any current conflict. He can reveal the sequence of events, past or future, that lead to murderous hatred and violent interactions. Use this spirit in wisdom and peace, and you will find your life eased of many conflicts. He also is given the ability to make people invisible, and I suspect (but have no evidence) that this invisibility is most applicable when avoiding someone you're in conflict with at the time.	
Halphas	EARLS, or COUNTS.	Halphas is a good spirit useful to those unfortunate enough to be caught up in wars. He builds up strong places of defense, and furnishes them with ammunition and weapons. He ensures that warriors arrive where they are needed the most.	

Name	Rank	Attributes	Seal
Marax	EARLS, or COUNTS.	Marax aids in understanding astrology and astronomy, and other liberal sciences. Familiars granted by this spirit are wise and dependable, and can be asked for advice. Most familiars are the "grunts" of the spirit realm, not necessarily smart or intuitive, aimed and released. Familiars of Marax, on the other hand, are more like advisors. Marax teaches the virtues of both plants and minerals.	
Räum	EARLS, or COUNTS.	Raum is a spirit useful to both those engaged in war and those stuck in political altercations. He steals treasure out of king's houses and carries it where commanded, and destroys cities and the reputations of men. He is another spirit wise in the processes that lead to circumstance, and can tell you what happened in the past and what is yet to come. He not only fights for you, he also brings strong friendship to friends and foes.	
Ronové	EARLS, or COUNTS.	Ronove is similar to the spirits Naberius and Forneas in that he teaches the Science and Art of argument known as Rhetoric. He also gives good servants, excellent familiars to aid in your research and practical application of magic. He teaches the understanding of meaning, aids in learning foreign tongues, and makes people like you whether they are your friends or foes.	

Name	Rank	Attributes	Seal
Viné	EARLS, or COUNTS.	Discovers hidden things, and reveals whether you're being cursed by magicians or witches of ill intent. He is good at sniffing out what kind of magic is being done in your local area. This is useful if you don't want to oh, say, curse the local mayor and later find out that the local covens have put up defensive spells around him that could result in your being cursed. He's good at divination, and builds towers, throws down stone walls, and makes waters rough with storms. In other words, he's a good combat spirit for those into astral warfare, influencing the outcome of magical battles, political contests, or actual war. He can defend you, and tear down the defenses of your enemies. He's also good for gathering information about your enemies.	 Vine
Furcas.	KNIGHTS.	Furcas, the only spirit assigned to his rank of Knight in the whole of the Lemegeton, is the best spirit to contact for things dealing with time, placement, and the boundaries of all aspects of your life. He is THE Saturn spirit of the Goetia, and teaches the art of philosophy, astronomy, rhetoric, logic, chiromancy and pyromancy in all their parts perfectly. He can be considered the master of all beginnings and endings, all formation, and all of life from conception to final decomposition.	 Furcas

Appendix 1: Goetic Blog Posts

The following section is a gathering of various blog posts I made about my Work with the spirits of the Lemegeton's Goetia. I'm including it here because it has some insights I've had over the years that I may or may not have mentioned in the book already, and because it reveals something about what you may experience as you do the work yourself.

Outgrowing the Goetia

Someone mentioned on a list that "When you really know yourself, the Goetia is not needed any more." Personally, I think that's one of the more retarded, but also self-explanatory statements I've ever seen.

I use the Goetia style of magic because it is an effective means to accomplish mundane Work. There are things you need to have done, and you need to have them done by spirits who are closer to the material realm than the Angels and Intelligences of the celestial spheres. When you "know yourself" as a magician, you also know what your role is in the manifestation and maintenance of creation. If someone hasn't figured out that their role as a magician is going to require them to perform Goetic magic on occasion, then, well, ok then. There you have it.

But why would someone think that? Once again, people have watered down Magic to include some really weak and stupid thoughts. If the nimrod that posted the above statement had spent more time studying where he came from and his celestial and material brothers and sisters, he'd know a lot more about himself than he does. But in "Knowing himself," he hasn't bothered to look beyond himself.

You CANNOT "Know Yourself" if you do not look BEYOND your SELF.

Bad news, narcissists, it's not all about you.

Belial's Gold Leaf Seal



I'm working on a new method for making the golden seals for the Kings of the Goetia. New for me, anyway. I don't know, maybe other magicians have been doing this for years. As far as I know, it's all my creation though, so I'm taking credit for it.

I carved Belial's seal into an ordinary two-inch wooden disk, the kind you get from a craft store. I used the smallest little round carving ball dremel attachment I could find in my box. It may even have been intended for this.



Oh, diamond grinding bits are great for quartz, not wood.

So after carving the seal, I mushed it into

http://draft.blogger.com/goog_1219067835368 Sculpey, some plasticene clay you can buy. You bake it at 275 (F) for fifteen minutes, and it turns to this weird harder-plastic that doesn't bend or mush anymore. I pulled the wooden disk out, and had a nice little mold.



I baked the mold for about an hour. I should have put it on a baking pan, but being the lazy magi that I am, I threw it on a piece of parchment paper (the baking kind) lying on the oven rack. Then I took it out and let it cool. Then I mixed up some plaster, and poured it in the mold, and let it set for a while.

Sculpey has to be sealed with something water proof to make it water proof. Like paint or something. I didn't do this, so all the water in the plaster just seeped out through the bottom of the Sculpey mold. I think it helped. I was able to pop out the plaster seal in an hour or so. One thing I noticed was that while baking, the Sculpey was still slightly malleable. Because this is the largest piece of Sculpey I've ever baked, it sort of drooped while it was baking, slightly misshaping the mold. So there's a slight warp to the seal.

I let it sit over night, and then I cleaned it up with a sanding bit for the dremel, drilled a hole in the top, and proceeded to attempt to leaf the damn thing in gold.



With varying degrees of success. I bought this foil leafing kit that has a bottle of glue (they call it "size" but I swear it's glue), a roll of foil, and some other stuff that doesn't come into play right now. You put down the glue, wait for it to dry "clear" and then put the foil over it. You peel back the foil, and this plastic tape stuff comes away, and the foil is supposed to stick to the glue. Plaster, as you may know is white. It's not easy to tell when a white glue has dried "clear" on white plaster. As you can see, it sort of almost worked.



Also, the gold leaf is supposed to get into all the carved out cracks, right? But the foil stuck to the flat bits. So I used the handy 18 kt gold leafing pen. It turned out alright. Not great, but alright. I like the shininess of the leaf foil over the paint pen, but the paint pen has some real gold in it, while the leaf foil doesn't.

I really need to get a doggone working digital camera. I've been using my cell phone camera for this stuff, and it just doesn't provide the clarity I want. It's on my list of

things to buy, as soon as the kids have all their back to school stuff, and things have quieted down on the home front.

So, I will be trying again. There are some inherent caveats in this. It's not all gold, for one thing, and that makes me less than happy. It's plaster. It weighs hardly anything, and I'm afraid it's going to break if I drop it, or chip, or something. It's convenient for a one or two-time use, I suspect, but for a long-term relationship with this spirit, I'd probably suggest something a little more durable. Even gold-leafing the wooden disk would probably make for a sturdier talisman...

Duh! I should have done that instead. Huh.

Everyone's Tired of Bune...

I mentioned that I was engraving a quartz crystal with Bune's sigil to a friend, and he was like, "Bune, again!?" He suggested that I might need to be careful about obsessing over one particular spirit, and mentioned that the Goetic spirits have a reputation for getting magicians obsessed.

I mentioned to my wife what I was doing, and she said something like, "Bune Bune Bune, all you work with is Bune."

I guess that's the image I have because I write so much about him. I've been in a relationship with this spirit for almost two years, and I'm very happy with his work in my life. He's the only spirit of the Goetia that I have a long-term relationship with, via the Spirit Pot. So I talk to him a lot, and I talk to you about him a lot.

However, he is not the only spirit I work with. I'm working on Belial's seal, as well as the other 8 Kings of the Goetia. I've worked 18 of the 72 Spirits altogether from that particular grimoire, but mostly it's been one-time rites, or simple conversations. I'm

also working with the Archangels of the seven heavens on my spiritual alchemy. They get a lot more face time with me than Bune or any other Goetic spirits. I have a personal relationship with God. We hang out and have fun together.

Then there's my HGA, with whom I've been exploring the Seven Heavens, and working with to understand his role in a magician's life better. He's not only a Guru to bring you to the edge of the alleged Abyss between the Supernal Triad of the Tree of Life. He's also a familiar spirit that has authority over the Sub-Lunar spirits. He can directly bring riches, love, peace, joy, happiness, prosperity, and everything else material you need to perform the Great Work in comfort and style. He can help you perform what Psychics call "Remote Viewing," and he can help heal people who are ill. Dude's pretty cool.

So as you can see, I do a lot more Work with other spirits than Bune. I talk about Bune the most because he's usually the one I turn to for money, and the fact is, money is always needed for something when you're raising three kids. Even when my income covers bills, mortgage, and consumables, there's college funds, trust funds, and our own retirement funds that need cash to grow. And the Lab needs equipment.

Which brings me to the crystal I engraved with Bune's seal. After the Crystal Skull experience, I decided to stick with just a Bune Legionnaire in the stone, totally focused on bringing the owner of the stone riches. It's not finished yet. So far, I've got the crystal roughly shaped the way I want it, and the sigil in the stone.

There are two Seals for Bune in the Lemegeton's Goetia. It says in the grimoire that the first is not as effective as the second, but I believe this is only a reference to its effectiveness in contacting the spirit the first time. After that, the first Seal is as effective

for marking things as "Belonging to Bune" as the second. The first seal is also much easier to carve into things, like wood, metal, or stone. The second is easier to draw than to engrave or carve. Since the crystal is so brittle, I picked the first seal to engrave in the stone. It's got more straight lines, and less detail to try to capture.



Like I said, it's not finished yet. I need to sand it again to get a better polish on it. I need to flatten the base a bit. I tried to make an ink to darken the engraved seal so it stood out more when you look at the stone. I made the ink by grinding up some venus herbs, then roasting the ground herbs on a metal sheet over a candle flame. As it blackened, I stirred it, reground it, and roasted it again until all the herb mass was charred. Then I mixed it with olive oil, and tried to put it into the engraved seal, and it sort of worked. It's not really an ink though. More of an oily mass of ground charred herbs. Imagine that.

The stone's got a spirit in it though, a spirit working for me. Last week, I got \$750 in incorrect bank fees returned to me, stretching back to May of the previous year. Job offers abound. If enough people want inexpensive plaster seals of the Goetic Spirits, I might be able to pay for an unplanned vacation. Life, as they say, is good.

Thar be Gold in them thar Grimoires, Arrrrrrr...

Pirate treasure hunters. For the duration of this post, ye do be pirates, arrr, and pirates searchin' fer the treasure hidden in them thar grimoires...

Abramelin, the Holy Guardian Angel, the Agatha Daimon, the Nativity Angel and Other Important Things that Must be Discussed

Prior to finding any gold, and really, I can't stress this enough, you need K&CHGA. You aren't going to get anywhere as a pirate without a ship, or a sea, or a map, and a magician without K&CHGA is exactly that. You aren't going to find the kind of success I have found without it.

I used Liber Samekh *and* the complete and total intention of conjuring my HGA. Every night, or every other night, I would sit on my couch, light some Abramelin Incense (from Soma Luna), anoint my forehead and temples with Abramelin Oil (also from Soma Luna), and I would perform Liber Samekh in my Body of Light.

In other words, I imagined a temple. I stood within it and performed an LBRP. I then performed Liber Samekh. When I got to the hard parts to remember, I cracked my eyes and read the printed rite, while trying my damndest to keep the Temple and Body of Light in my mind's eye at the same time. After that I'd meditate a while, stilling my thoughts and waiting for some kind of response. Then I'd perform another LBRP and call it a night.

A couple of *weeks* into it, I met my HGA and we started hanging out formally. At that point, I got the spirit's name, and it agreed to come whenever I called it by name.

Now, you don't have to perform Liber Samekh to get K&CHGA. You can also contact your Nativity Angel, who can foster a relationship with your HGA. You can contact Agrippa's "Genius," which I believe Aaron Leitch equates with the Nativity Angel for the same purposes. You can acquire a Supernatural Assistant using the Greek Magical Papyri. You can go to a Pentecostal worship service and get slain in the Spirit of

God. You can perform the Abramelin rites (I would use the Dehn translation of the *Book of Abramelin*).

The point is to get in touch with the "Good Familiar" who has the authority to Speak For God into your life. I recommend reading through Bill Heidrick's "An Abramelin Ramble" a couple of times, reading Crowley's Notes on Liber Samekh, and reading the descriptions of the Good Daimons and Familiars in the Greek Magical Papyri. I believe the Dehn translation of the *Book of Abramelin* is a must-read for every modern magician who has been spoon-fed the concept of the HGA that we've inherited from the Golden Dawn and Aleister Crowley. Mather's Introduction to *The Sacred Magic of Abramelin the Mage* is also required reading, in my opinion.

Take all these points of view together and look at the differences and similarities in the descriptions of the experiences. Get to know the authors of the work as best as you can. There are biographies of Agrippa, Eleazar of Worms, Crowley, and Mathers all over the place. Read through Heidrick's other stuff to get a grasp of how he writes and what he means when he puts phrases together in different contexts. Try to see where the authors were coming from in their presentation of their experiences with these entities.

When you do, you'll find that you have an inventory of reports that you can use to help understand your own experiences with the entity that has so many names. You'll be able to fill in the gaps that aren't apparent in the writings of these authors as you develop your relationship with this spirit. You'll be able to see what parts of Liber Samekh were just Crowley being Crowley, and what parts are effective techniques derived from thousands of years of practice.

The cool part is this info is all online. I've got links above to everything I've mentioned. The only thing not free is the *Book of Abramelin*. You should also get Tyson's modern translation of Agrippa's *Three Books of Occult Philosophy* and read it a chapter at a time. That's optional, but it teaches you more about magic than the rest of your occult library combined.

Goetia Gold

Now, assuming you've got that bit of business out of the way... You do be ready, arrr, for ye next steps.

Get ye the Map to the Treasure. I used the Lemegeton's Goetia. I went through the spirits and found one that brought riches to a man. Bune. That's good. He brought eloquence too, and I'm a writer by profession, and that makes sense to me. something about spirits on sepulchers. Ok, whatever. I needs me some riches and I needs me some good talkin', the rest is fer *whatever*, y'know?

I made a "Spirit Pot" based on Aaron Leitch's article at the Journal of the Western Mystery Tradition. I got a pot from Goodwill, brass, had a lid. I drew up the Seal Solomon used to bind the spirits in the vessel. I printed a Triangle of Art from a drawing on the Internet. I wrote out the stuff that was supposed to be on the side of the pot on thin strips of paper, licked them, and plastered them with spit to the side of the pot until I had a chance to get my dremel tool going and engrave it properly. I used 777 (that was a mistake, arrrr) to get some corresponding materials to line the pot with, herbs, associated "weapons", and I threw in some dirt and rocks from a local branch of my bank.

I threw it all together on a Thursday, lit some purple candles, and conjured Bune. I asked him to live in the pot. He was thrilled at the idea. I asked him to bring me riches

in the amount of \$7MUSD, and change. I drew up his seal with the prayer "Bring riches to the man [my name] in the amount of [an exact amount to the penny that I had come up with to cover the lifestyle I wanted based on the house, the cars, and the income I wanted left over after bills were paid]." I licked that and stuck it to a purple seven-day candle. When it burned out I wasn't rich yet, so I stuck it to another one.

A few months later, when that wasn't working, I tried just lighting anointed candles near his pot, and left the seal I'd been licking for months in the pot. It had started to taste pretty gross. Oddly enough, my health improved after that. Must have been magic, I'm sure.

So fast forward through several increasingly better jobs, a house, vehicles, and some Exorcisms and other sepulcher-related stuff to the present. A couple of weeks ago, I saw a statue I wanted to be able to buy. It would have cost \$30,000. I was pissed that I couldn't just buy it, and also that for TWO YEARS almost, I had been dicking around with Bune, and there were months when the money I had left over after paying bills and everything was like \$35. Sure, I had everything on the list I had made and shown Bune all that time ago. But I never got the lump sum amount that I needed to get set up for life.

Arrr.

So I turned to my left from the computer I work at, and there is my Spirit Pot housing Bune. "THIS! This is what I want, Bune," I said. "I want to so rich that I can see something that costs \$30,000 and be able to BUY IT on the spur of the moment without it even DENTING my finances.

That was on a Friday. By the next Monday, I get an email from a relative with an awesome opportunity. It's going to take work and savvy to make this as profitable as possible, but not THAT much work.

That's my story, my advice, and my experience. This is what I would do if I were you:

- Get K&CHGA
- Read the Goetia and the Pseudomonarchia
- Make a Spirit Pot
- Fill the pot with the herbs and other items that are related to their assigned planet or attributes (Use Skinner's *Complete Magician's Tables* instead of 777)
- Engrave the sides with the right words
- Leave off the seal that binds them to the pot so they can get to work
- Conjure the spirit and ask it to get in the pot
- Develop a relationship with the spirit
- Tell it you want it to bring you SO MUCH WEALTH that large purchases won't make a difference to your net financial worth
- Watch for opportunities
- Take risks to get rich only if the risks are not going to bankrupt you

That's it. The last line is just advice. Will this work for you? It should. There's no reason why it shouldn't, that's for sure.

Learning Goetia the Easy Way - Kinetic Meditation



I sold a set of the plaster seals of the nine Kings of the Lemegeton's Goetia last week. The images in this post are scanned wooden blanks that I used to make the Sculpey molds for the plaster casts. I discovered some flaws in my process, but it all worked out in the end. I had to soak the wooden seals in oil to get them not to stick to the Sculpey. The "size" used to make the gold leaf stick to the seal gets rapidly absorbed into the plaster, so the leaf doesn't stick to regular plaster, unless you use all the size, and then you can't make out the engraved seals. I'm trying a polyurethane seal now. As soon as they dry, I'll see if a couple coats of poly seals up the plaster enough for the glue to stay on the surface. (Edit: It worked!)

But that's not the point of the post. Just passing along information I've picked up. The point is this:

I have learned SO MUCH about the personalities of the Kings of the Goetia by engraving their seals. I worked from the online version of the Goetia primarily to get the

seals. I like some of Crowley/Mathers more stylized seals, but there's something more authentic, more "down and dirty" to the seals on Joe Peterson's site. They were carved into wood, I think, or were drawn by an unsteady hand. They look "lived in." The seals in the Crowley/Mathers translation are too perfect to be made by the hands of any but the most practiced or naturally talented craftsmen. I'm neither.

But to engrave a seal into wood, you have to know it pretty well. I drew each seal a couple of times, getting the feel of the proportions, learning how it was "supposed" to go. Then I had to scale it to two-inch disks. At first I tried doing it all technical using graph paper and rulers and protractors and compasses like I was some kind of master draftsman. Things kept turning out wrong. They looked straight, and the proportions were technically accurate, but they felt wrong. So I went back to free-hand drawing, and it worked much better.

As I drew the seals, I found myself immersed in each one's details. Little circles that might have marked the beginning or ending of their name on a Kamea, crosses and daggers, hearts, tridents, and classic demon tails with the pointy barbed tips. I saw how the seals were expressions of each spirit, direct revelations of themselves to people. I saw how tracing each seal was itself an act of conjuring the spirit. I understood Nazca Lines, Pictographs, and the development of writing from the moment we took on fleshly form through James Joyce.

(It stopped at James Joyce because, frankly, NO ONE UNDERSTANDS JAMES JOYCE. That was the point of *Ulysses*, and all the Bloom freaks out there can't prove anything. It was just bullshit.)

But in tracing out the seals by hand, you are joining with the countless aeons of other people who have evoked this spirit, from the crazy drunk blonde in Australia getting revenge on some shiela to the African engineers of ethnic cleansing, to the Popes of France. I mean, you're joining together with bastards and kings from across time to conjure up the spirits of hell to get what you want. You're entering the myth, becoming the myth, and making it real. It's some powerful stuff.

I've come to understand why people think the Lem's Goetic Spirits are manifestations of the human psyche. It's more than "They don't know what the fuck they're talking about." Honest. I can grow spiritual compassion. Anyone can. If they want.

It's because they do the magic, and they feel parts of their brain warm up when they trace the seals. They feel the shift in the vibration of their spheres that comes when you start drawing out seals. They attribute it wrong, of course, but that's fine.

(Note: "Of Course" almost always denotes SARCASM, or that which *should be* mocked. And not just when I use it. That's what it "really" means for everyone. Watch tomorrow, and every time someone says "of course," you'll see that whatever they're referencing is completely worthy of endless ridicule. When I use "of course," I do it on purpose. Unlike those dweebs you work with. They don't know what they're doing, they're barely fucking human. Of course.)

When you put that pen or pencil to the page, and move it along the ancient pathways, you immediately get the attention of the spirit you're working with. It checks in on you and sees what's going on. If you seem like you've got something interesting going on, it sticks around and helps you understand its seal a bit more. You feel where

the guy recording the Seal was coming from. You get the feeling that you know where he messed up and had to leave it that way because it was close enough and he was out of parchment. You get the feeling you know how to extend something just right.

So how do you know it's "real"? I mean, how can you tell a spirit is influencing you, and it's not "just" your ego thinking it knows better than the grimoires? Do it a lot, and you'll get what I mean. Do it with different seals. Draw them out, and pay attention. Here's what I mean:



Balam. He's got this three-humped B, an arrow, what looks like an IAO permutation, a trident and a spear-thing. Oh, and a pointy pointy tail. The three-humped B has these little squiggles coming of the top and bottom where the humps meet the vertical line. They could be artistic flourish, or they could be the remnants of the starting and stopping points of the spirit's name on a Kamea, or Tablet of some kind like the Great Table of Enochian Magic, or the Tablets of the Planets in Agrippa. You can't tell by looking at it, and it's apparent that the one in the manuscript at Joe's site is drawn freehand. The squiggles are disproportionate. You can't tell if it was on purpose or not. I went with my intuition on this one, and made the squiggles more reflective of one another. It was that feeling I described above.



Vine. The Peterson seal from the manuscript is just ugly. In trying to copy it out, I understood why. If the original dude recording the seal didn't grok the spirit, then he would make the kinds of mistakes that were made. It's got seven "humps," and one in the manuscript is heinous. It has an out-of-center cross coming down, and you can tell it's just not right. There's little circles inside this one part that don't line up with anything. I tried "fixing it" the same way I tried with Balam's seal, and it just didn't work. I stylized it, I made it my own, I tried rulers and measuring so each hump was equidistant, I tried everything I could think of to make it look right, and I still had this empty feeling, like a void where the "Eureka!" should have been.



Then this warm inspiration hit to check the Crowley/Mathers seal. I did, and I saw how it had been presented, and what the "right" way was. I remembered something Belial had shown me about his seal, and it all clicked together. The seal is a picture of a crown,

or a helmet, or a mask. As soon as I understood what it was, I was able to sketch out the seal just "right." That feeling of correctness that flooded me left my arm hairs standing up.

See how the techniques were different for different seals, and yet still informed by one another? That has become a hallmark of the spirits in my Work. In my day-to-day existence, I find a way to do something, and I use it from then on. Like in Microsoft's Word, you can do the same thing like a bajillion different ways. Some are faster than others, some are actually logical, sort of. I'm using the techniques I developed in Word when its releases were still numbered. Even if I find a faster, easier way to do something, once I've learned how to do it I usually stick with it. That's how I am in myself.

When I'm being informed by the Spirits, I can feel them offering new ways to do things, and they appeal to me. It's a very subtle thing about myself that I've noticed in my getting to know me, and I can tell when I'm not doing things the way I normally do. That's why it's so important to Know Yourself.

Someone posted on the Solomonic group the other day that they wanted to learn the Goetia. Almost everyone on that list is an author or aspiring author, and they're almost all interested in the Goetia. The archives are fabulous resources of excellent information. I can't recommend enough that people interested in learning Goetia should go out and research other magicians that have worked with these spirits to familiarize yourself with their experiences. From Lisiewski and Konstantinos to Jake Stratton-Kent's pact work to Moloch the Radionics Sorcerer. From Poke Runyon to Lon Duquette. From the liberal chaos magical blogs to the conservative reconstructionist traditionalists of the world. From Chris Warnock to Pat Zalewski. Crowley, Mathers, Agrippa, hell even Levi.

But not Dion Fortune. Not ever her. And don't read the Kyballion. I mean it. If you do, do not ever quote from it. Chances are very, very good that you're misrepresenting it, and it's misrepresented to start with.

Read, read, read, and read between the lines, with one ear cocked and listening to the Voice of your HGA, Genius, or the Holy Ghost of your belief system. Listen from your spirit to the spirits of the authors, not their personalities, but their experiences that lie behind their words. Separate the message from the word the way you have learned to separate the voices of the spirits from the voice of your own mind. Study.

But... A faster way is available. Draw the frickin' seals! Read the description of the spirit. Draw its seal. Write out its description. Draw its seal. Draw its seal again. Draw it some more. Buy a dremel tool and some wooden blanks from Wal Mart. Make sure you've got a steel cutter tip of some kind, the smallest spherical ones work best for me. Wooden disks are in the craft department. They have squares, circles, triangles, and a ton of selection of just wood *stuff* for crafters. I bought a boat to paint for fun for a buck too. Pick up some of that. I don't care what it's made of, this is kinetic meditation we're talking here. It's not an actual conjuration and communication with the spirit. It's a tactile communion with it instead.

Anyway, once you've got the sketching of the spirit seal down to an art and science, then sketch it on the wood. Engrave it. Start by tracing over the design lightly with the tip of the tool. Focus on how the tool behaves as you work with the grain of the wood as opposed to how it behaves when you work against it, or worse, if you're trying to engrave a curve diagonal to the grain...

(If a dremel tool is out of your financial budget, get a wood burning tool. It's like \$12. Wood's cheap. Scrap works for this. Go without lunch for three days, or dinner. Save \$12 and buy a damn tool. It's an investment, you cheap bastard. Some readers of this blog might not even make \$12 a month, and that's shitty... but I'll bet you have SOMETHING you can engrave wood with. A knife. A nail. Be creative. Adapt. Or you'll never be a decent magician. Nothing works exactly as described, ever. Get used to it and make do, or give up and go get a job. And a shower and a haircut, you hippy.)

As you focus on the crafting of the seal, you'll find your mind detaches itself from the process, but it remains silent. The process of engraving the Seal draws the attention of the Spirit it represents, and you become aware of its presence. Pay attention to information that comes to you at this point. The spirit is watching you engrave the seal, and talking to you as you make each part. A scene unfolds, or you hear a story about that part of the seal. You understand what each part of the seal represents within the textual description of the spirit. It becomes illustrated in a way that it wasn't before.

Now, when you're ready to conjure the spirit, you know a bit about it. You've Worked with it a bit, and your sphere is being affected, adapting to the new vibrations. It is incorporating the harmonies of this new entity. You're performing a part of the Great Work, adding a crescendo to the overall melodies of existence.

Oh, before you do any of that, you should work with your HGA. I mean, do the same thing. Figure its Genius Name and write it a few times in every magical script you can find a reference to on the internet. Focus on Agrippa Book 3, chapters 29 and 30. As you do, you'll get to know the spirit. Engrave its seal or Name in wood, or metal, or something. Make a talisman. This communion with the HGA is essential to your work

with the Goetia, in my opinion. In my Work as a magician, I strive to be the fulcrum between the manifest and unmanifest. As you work with the goetic spirits, your sphere adapts. Keep Working celestial spirits to maintain your position relative to God. Don't lose sight of the big picture and your place in it, or you'll end up in a "wasted burned out nut job" phase of the work, and that's no fun.

(Kittens make terrible blog helpers. In case you were wondering.)

Goetic Kings

As I commented before, I learned a lot about how engraving seals of spirits gets them into your sphere. What I didn't realize at the time was that when you are dealing with Goetic spirits, you don't leave them around with nothing to do. Because they will be themselves. It's important to remember that "idle hands are the devil's work shop." Or however the cliché goes.

So I made these 9 seals for someone. The seals turned out beautifully, and I wrote all about how wonderful it is to get to know the spirits by drawing their seals. Beautiful, useful, intelligent stuff, if I do say so myself. I wrote in detail about how when you draw the seal, you have begun to conjure the spirit. The spirit is there.

But I didn't think about what it means to have a Goetic King hanging around with nothing to do. They were themselves. The one that *can* bring a man all the love he desires until he's had enough, Beleth, also happens to be adept at starting fights between lovers when she's not busy. (Or he. I'm pretty sure it's a she. I get this vision of a harpy, smirking to Herself, like a Sugmad bird.)

So one day it hits me, there's some serious shit going on in my life. I never have shit. Well, I actually have a lot of shit to deal with. Rather frequently; the unpleasant side

effects of living in a physical body that happens to be run by a paranoid psychotic who lives only for the pleasure of the moment. I'm talking about the Nephesh, not "me" the Ruach. I'm pretty much perfect, it's that crazy bastard under the hood that freaks me out.

But there was more shit on the road than usual, and the nut driving wasn't dealing with things very well. The Nephesh is lost in a fit of road rage that's left him blind from the froth spattering his face as he swears incoherently at other drivers, it's pouring down rain, and there are potholes the size of minivans in the road. While I've been sitting there in the back seat, carefully polishing these nifty talismans, finding a nice cigar box to ship them in, writing long emails of advice and warning to the buyer, I'm literally driving on the fucking railing, and did I mention there's a thousand foot sheer drop just past the railing? All of a sudden, I wake up and smell the shit burning.

So yeah, you betcha, I called my HGA. It hit me during of deep meditation. I was in one of my frequent moments of pure Zen, when I realized that I **REALLY** needed to talk to HGA. You know, deep in trance. My consciousness was in perfect equilibrium, not knowing, not thinking, just being. Finding Dhayana, achieving complete harmony with the celestial spheres...

Ok, so I was playing Guitar Hero. It might at least have been *Carry On My Wayward Son* by Kansas, but I don't really remember. Anyway, I sat up straight(er) and hit pause. (Didn't want to ruin my 100% streak.) Closed my eyes to slits until just a touch of light filtered through. Took my consciousness through the back door escape hatch and entered the Astral Temple.

"HGA?" sez I, conjuring him by Name.

"Yo?" he answered in all his transcendental wisdom and resplendent Glory.

"WTF!?" sez I.

"Demons, fool!" He graciously answered.

Ok seriously, I conjured my HGA, and he showed me what was going on, showed me that I knew better, pointed out the damned blog post that I had said what was happening to me would happen to the careless magician and everything. He also showed me some pictures, and this is where it gets meaty.

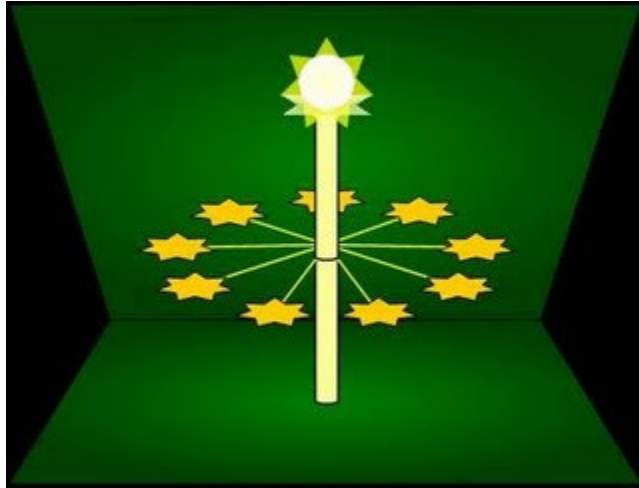
So I had these Nine Spirits hanging out. (Nazgul much? No thanks, I'm trying to quit.) They were bored, they reverted to their natural inclination. Driving people nuts with distractions from the world. HGA shows me how they're these... blobs of undirected forces in my life. They were mushing me, prodding my sphere by their presence near me.

And he sez, "Put them to Work."



Ok, sez I, I can do that. And I get this vision. I'm at the center. There's this greenish background, like the color of a mini-golf green. Only it's like it's behind a sheet of smoked glass, or like some graphic artist had inserted a layer of barely opaque black over the top of it, and I was standing in the middle. Around me facing outwards were the Nine Kings of the Goetia. If you've see *The Dark Crystal*, it was like that. Me and HGA were in the center, and they were radiating outward.

It was sort of like the picture above, looking down. It was more like the picture below, from a side view.



So that's what he was telling me to do. Put a circle of the Nine Goetic Kings around me. Then I got this other vision. Like the picture above, seen from the top down, but from each of the Kings extended their servants. Every spirit under their control was lined up, radiating outward. It was really cool.

Ok, sez I, I'm not about to do a full conjuration of nine Goetic Kings, no friggin' way. And certainly not all at once, that's just plain stupid. I've got enough shit to deal with just from drawing their seals. Also, I'm right in the middle of this song, and my Ring of Solomon's all the way in the other room with the silver pentagonal figure...

"No. Now."

Clear and to the point, HGA doesn't let me off the hook. "Ok," I think at him, "but no way I'm doing this alone."

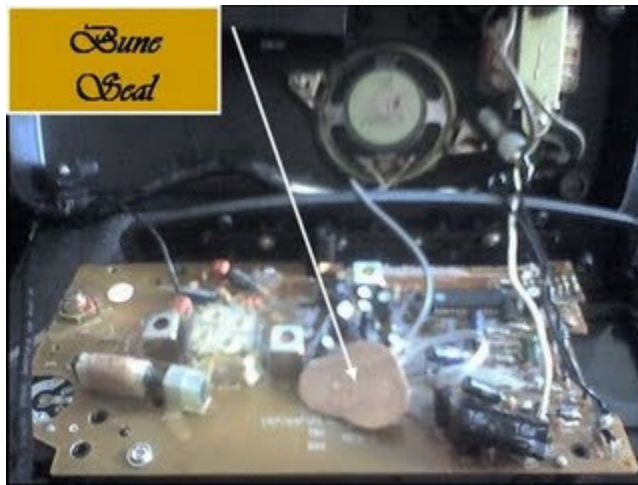
"Never; never have, never will."

So we conjured all nine Kings, gave each specific instructions, and lined them all up. It took a while. There was no stink, the Kings were amiable enough. They seemed to settle into the ... right ... places. Weird to explain. And everything has worked out

perfectly since then, with no massive adaptation to having this kind of force around me all the time. *Of Course.*

Now, for fun, superimpose a Tree of Life over that side-view image up there, with Tiphareth at the top of the column. The base of the column rests in Malkuth. The Nine Kings are nestled right at Yesod. Neat huh? That wasn't even on purpose.

The Bune Radio



Ok, so Fr. POS wrote about playing rock music for his Goetic compatriots as a reward. [Edit: It wasn't his idea, I don't think, it was HIS GAL's idea; she gets a lot of groovy ideas. It was a conversation with her that resulted in the Box I made.]

Since I'm on a bit of a Mad Scientist binge lately, and because I had a clock radio that no longer clocked but still radioed, I took his idea and made a Bune Radio.

I took apart the clock and removed all the components related to the clock part that didn't work anymore. (I found residue of spilled something in the terminals and a lot of corrosion, and instead of cleaning it, I fried the clock trying to figure out how the LEDs worked; lesson learned: don't use a 9V battery to test lights that run on 4VAC. Sigh.)

Left with just the radio, I wired a copper Bune seal in line with the wires going to the speakers. I tuned it to a rock station, and played it for a while. Then I explained that when he gets me a specific dollar amount, I'd play it as a reward for a specific period of time.

I'm also thinking I could use it as an audio-scrying device. I can tune it between stations and get some good white noise going on, and observe what I "hear" coming through.

The Sun Comes Up, It's Tiw's Day Mourning



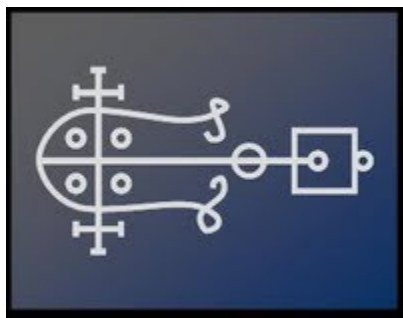
If you're not a Cowboy Junkies fan, the blog title might not be as entertaining as it was for me.

This morning was picture day at school. Lots of hubbub, not a lot of time for Work around daybreak. I don't know why, but I'm attracted to Martial work in general lately. I've been barely resisting the urge to curse people on principle. There's a ... I don't know, a violence about things in my life, not like a destructive violence, but a strong urge to wage war for the things I think are right. Politics, work, my Great Work, I just want to DO stuff, there's a pressing urgency to DO stuff.

Like the Box, and the Bune Radio. I want to create, empower, direct, and dominate my world. Not yours, mine.

The song I stole the title for today's post is about a woman going through that emotional stage of missing her ex-lover, but at the same time, enjoying the new-found freedom she had forgotten about. I was mostly looking for a song that had Tuesday in the title. (Tuesday comes from Tiw's Day, the Norse God of War, which of course was Martial in nature. You prolly knew that.) There's also a connection to Fall, leaves falling, the season changing, and although I'm going to miss Summer, I'm finding things about this season that I'd forgotten about, and that I like.

Like Tiw's Day. It's Tiw's Day, Mars Day, and I'm ready for some action. Mars plays an important role with Saturn in the Goetia, and I had a strange apocalyptic dream the other night that I'm beginning to suspect was a Goetic spirit trying to get my attention. The build-up of whatever's trying to get my attention is getting so thick I can feel it in the air around me. It's almost like a frustration, but it's like a palm's width outside of my body.



So tonight, the Sun's coming up and it's going to be a Tiw's Day Mourning. For something, or someone. Might be some part of my self that has to die, or be subjugated to my "True Will;" it might be something else. I'm definitely going to be Working some

Goetic spirits, regardless. Maybe Tap into some forces and see what's been going on and what's to come.

Muahahahaaa.

Appendix II: The Spirit Pot

This section of the book presents a compendium of my experiences with the Spirit Pot I made for Bune. It was also extracted from my blog, but was originally intended to be a stand-alone chap-book that teaches people how to make a spirit pot and how to use it once it's made.

The Spirit Pot Operation

I've recently created my first, and possibly last Spirit Pot. "Spirit Pot" is a term I picked up from reading a very little bit on hoodoo and root work. It basically presents a dwelling place for a particular spirit to live in.

I first thought of this while reading an excellent article by Aaron Leitch in the Journal of the Western Mystery Tradition. In it he discusses the links between the Solomonic tradition and Folk Magick. He pointed out that there is a brass vessel discussed in the Lemegeton that has similarities to the Spirit Pot of hoodoo traditions, and I set about creating a spirit pot for one of the entities from the Goetia.

I selected Bune/Bime as the spirit I wished to have in my pot. He is the 26th spirit of the Goetia, and has two seals that can be used to get in touch with him. I went to 777 to see what types of things to include in the pot. Bune is associated with key-scale 24, if I remember right, and I found that the plant for this key is rush, a type of grass, and the incense was lignum aloes. The magickal weapon is the arrow, and the astrological sign is Sagittarius.

I purchased a length of woven rush grass and wound it around the base of my spirit pot. I included dates and raisins, some incense containing lignum aloes and sandalwood, and carved a small arrow out of cedar, using the needles of the branch as the

fletching. I drew up a Seal of Solomon from the Goetia, and set it in the lid of the pot. I drew one seal by hand, and included another seal I had printed off the internet. As I drew the seal, I felt the spirit's presence begin to build up in the area. I created a triangle of manifestation, placed the seals in the pot, and the pot in the triangle of manifestation. I then began lighting blue tea lite candles for about a week, which burn for about five hours as offerings to get the spirit's attention.

On a Sunday night when the moon was right, I performed the conjuration. I did it rather simply, and made very quick contact with Bune. I spoke to him about why I wanted to work with him, showed him the pot, and asked if he would live in it. He was VERY agreeable.

Since then I have begun to experiment with the Spirit Pot. I chose Bune because he is allegedly related to my sun sign in my natal chart and because one of his abilities is to bring treasure, and I very much desire to be wealthy.

I have also included the Hebrew words found on the sides of the brass vessel in the Goetia, written in Celestial script from Agrippa's third book of Occult Philosophy.

I've had some interesting conversations with members of the Ritual Magic yahoo group, and I hope to provide an interview with one of the members in an upcoming post regarding his views of the Spirit Pot as a spiritual condenser.



I finally got my camera up and running, so I'm posting a picture of my Spirit Pot at long last.

Using the Spirit Pot

I'm experimenting with different ways to use my spirit pot. From what I can find on the internet about spirit pots in hoodoo and the spirit cauldron in Palo, offerings to the spirit are made by placing the offering in the general vicinity of the pot. So far my offerings have consisted of lit candles.

The reason I chose Bune, as I said in an earlier post, was because one of his powers is to bring riches unto a man. (From the Crowley-Mathers edition of the Goetia.) I am a Taurus, and while I have learned to be content in all things, whether poor or rich, I still prefer riches and opulence to being consistently overdrawn in my bank accounts.

One of the things I learned early in my magical career is to always be very specific in what you want when doing magic, and even then, don't expect the outcome to be exactly what you intended. At best it will be exactly what you asked for.

With this in mind, I sat down one afternoon and figured out exactly how much money I would need to have the lifestyle I desire. I want a nice-sized house in a good

area, to pay for the vehicles our family requires, and enough residual income to make around \$100,000 a year. I also specifically want this money all at once, not just an opportunity to make the money over 16 years of labor. Knowing that I would be paying axes on a lump sum, I added that to the initial amount, and came up with a figure of \$7,142,857.14.

Last night I created a talisman that included the exact dollar amount, my intent, and the names of God used in evoking Goetic entities, crowned with ADNI MLK, because the intent is to have this manifest in the realm of Assiah. I placed this talisman in the spirit pot and lit three candles around the pot, and anointed the pot itself with the Oil of Abramelin. Anointing things with oil and waters seem to be a big deal in hoodoo, and the Oil of Abramelin is a very potent thinner of the veils.

Rest assured, I will post the results. Any suggestions from more advanced users of the spirit pot are welcome. Comment below.

Spirit Pot Update

I've gotten new information on formulating the Spirit Pot from a hoodoo worker and root doctor (are they the same thing?) over at the Solomonic yahoo group. He goes by the name "Inominandum," and has written a book and quite a few interesting articles over at his website. (I have since become good friends with Jason Miller.)

I enjoyed the interview with Simon, author of the still-controversial Necronomicon, immensely.

He suggested lining the bottom of the pot with dirt from my local community. Since Bune is associated with bringing riches and eloquence to a man, the ideal dirt would be from a local bank and from the local library. I'll be gathering some dirt from my

own branches of both this weekend. We also discussed including the ashes of burned books, and he indicated that would be useful as well.

Everything that goes into the Spirit Pot serves some purpose. Tools for the spirit to use in his activities on your behalf are included. For example, the "Magickal Weapon" from 777 I included was the arrow, as Bune is a Sagitarian aspected spirit. With a weapon he is associated with, Bune becomes a more formidable spirit ally. The other stuff I've included in the pot serve to create a conducive environment for the spirit.

Additionally, the process of making offerings was clarified. Inominandum confirmed that anything given to the spirit is the spirit's for life. No giving and taking away. Food offerings that spoil can be taken away when the spirit indicates it is finished by turning the food into "ick." (Ick is the technical term for food offerings deprived of spiritual essence, I believe.)

Other members of the group have helped me understand how to set up the pot in my ritual space. Aaron Leitch suggested setting up a dedicated space with an altar cloth with Bune's seal on it, and that suggestion was confirmed by others on the list as being appropriate. Inominandum mentioned that the pot can also be placed on a plate that serves as a place to make your offerings as well. Generally, anything placed in the vicinity seems to work.

Last night I spoke directly with Bune via the Spirit Pot for the first time in a while. Mostly I've only addressed him casually while making offerings. I asked for more information on what the part of his description about spirits gathering on sepulchers was used for, and asked him to reveal it to me in dreams. I tossed and turned all night after that, couldn't get into a deep sleep. I kept having short bursts of lucid dreaming where I heard

Bune speaking, but in images that I couldn't make out, or in a voice that was barely audible.

I've been on an orgone generator craze lately, and I've got about three or four of them in my room. I think they were making too much static for clear communications. This morning in between snooze alarms, I had extremely visual dreams where Bune explained exactly what was going on with that part of his description, but as soon as I sat up, the dreams were gone. I expect to be able to recover the information in trance work later this evening though.

Spirit Pot Ritual

Saturday night, in the astrological hour of Jupiter, I performed a full ritual using my spirit pot. I placed the Spirit Pot on the Triangle of Art I had printed up a few weeks before. I started with the LBRP and the BRH using my Dagger, and followed with an evocation of the energies of Jupiter (through the use of Tzadkiel, Tzedek, and El) using my Wand. The banishings cleansed the various energies, and the evocation of the planetary energies of Jupiter brought back in the Jupiter influence without any interference. Jupiter rules Sagittarius, which is the astrological sign corresponding to Bune according to 777.

After gathering the Jupiterian energies, I performed the first conjuration from the Goetia in full. I hate to say it, but this is the first time I had done so verbatim from the text. When Bune showed up, it was in full power, and was quite impressive. After some introductory chit-chat, I set about the purpose of the summoning: to add more stuff to the pot, and to give the spirit full and specific directions "by the book."

So, I removed the contents of my Spirit pot, and added a small Orgone generator I had made (using Tibetan double-terminated quartz crystals). Then I added some dirt from my bank's closest branch to give it a stronger connection to the place I want the "riches given unto a man" (read: ME!) to be deposited. The bank also had some small crushed white rock over their flower bed where I gathered the dirt, and a few of these rocks made it into the mix. I was in a bit of a hurry, as the bank was closing, and the tellers were watching me through the windows. I can only imagine what they thought. I placed these rocks around the orgone generator. So I have a small cone-shaped generator, some earth, and some white rocks surrounding it, resting in the center of a long length of woven rush grass. Looks real pretty.

I checked the status of the dates I had put in the pot originally, and they were still in good condition, and the raisins looked ok too. No "Ick" factor yet, so I put most of them back in. I also put back the Magickal weapon, and added fresh incense containing the Lignum Aloes. I also dedicated a small unused-incense burner I had found at the local Goodwill earlier that day to Bune. Any incense offerings in the future will be given through this.

About a week before, I had lit a purple seven-day candle with the seal of Bune affixed to it, along with my desired outcome written clearly on it: "Give riches unto [me] in the amount of \$7,142,857.14." This candle was about burned out, and I did the ritual by its light as well as three purple tea candles. I gave Bune specific instructions on what I wanted to have manifest, and then replaced the lid of the pot after removing the Seal of Solomon from inside the lid. I've sent him out to make my desires come true, so I don't

want him stuck in the pot. I placed the pot on a little stand I have, and set the remaining tea light candles in a triangle around the pot, and went to bed.

Tea light candles burn for five hours.

Around ten o'clock this morning, about 8 hours after finishing the ritual, I checked on my spirit pot, and found that one of the candles was still burning, and had quite bit of wax left to go. All the candles were from the same box. They were the same size, and I expect they were from the same batch of wax at the tea-candle factory. I lit them all at the same time. Nevertheless, here was a five-hour candle still burning eight hours later.

I'm taking that as a very positive sign.

The seven-day candle had burned completely out sometime in the night while I slept. I placed the seal that I had affixed to the candle while it burned back in the pot and closed the lid. I noticed that without the Seal of Solomon in the lid of the pot, Bune's presence is much stronger. There's a rich, brown feel to the air surrounding the pot now that wasn't there when I had the Seal in the lid. Like a dense storm cloud, reminding me of the red spot on Jupiter, the storm that has blown for millions of years.

I don't know how Bune will be manifesting my desired outcome. I specifically mentioned "lump sum" and "no harm to others" in the instructions. I think a lotto award would work nicely, so this afternoon I went ahead and bought four quick picks for the next mega millions lotto drawing next Tuesday. (70% of MegaMillions jackpot winners are from quick picks, by the way.) I placed the lotto tickets around the pot and explained the rules of the game, told him where the lotto drawing would take place (Atlanta, Georgia) and when. That way he's got a golden opportunity to send his thirty legions of spirits to Atlanta to make sure the numbers from one of those tickets get drawn.

It makes perfect sense to me. Now I just have to wait and see if that's the way this will all turn out.

Causing Spirits to Appear on Sepulchers

In a previous post, I mentioned that I had asked Bune why he needed to be able to put the spirits under him on sepulchers. He answered me in a dream, and then I couldn't remember the details. Last night and early this morning, he explained it to me again in a dream.

That phrase, according to Bune, means that he will show you the ranks of his spirits. It refers to a process of "putting them in their place." I got the sense that it was like a parade of soldiers, demonstrating the ranks and file of his legions. I also got the sense that it served him personally to keep the spirits in their place. They're as unruly as people, and require discipline, to be shown "who's boss" on occasion, and that what happens when he "puts them in their sepulcher." It establishes a hierarchy of authority in their ranks, and teaches them where they belong. Like an exercise or drill in the armed forces. A spirit's sepulcher is his place in the scheme of things.

It seems like there's a necromantic side to this as well that I don't quite understand yet.

Bune and the Lotto Tickets

Well, I hate this part. Another MegaMillions Lottery drawing has come and gone and I am still not the winner. [Picture if you will: Fr. R.O., hunched over his keyboard, typing by the light of his monitor, heaving a large and exasperated sigh of disgust.] The jackpot would have been way beyond my desired amount, so maybe it's my fault for expecting anything to come of the lotto tix. My past experiences with getting precisely

what I requested were exactly that: precisely what I requested to the letter, not more or less. So I guess it wasn't really a good expectation. Would have been nice though.

So I'm sitting back and waiting to see what comes of the ritual. I don't count it a failure, because I didn't specifically say the lotto had to be the way it manifested. I just figured that would be the easiest way. Moloch posted an interesting thesis on how bad winning the lotto is on people who win anyway. Personally, I think I could handle it, but it seems that whatever Bune has in mind is going to be different in some way. I can't think of anything that would bring in \$7,142,857.14 off the top of my head other than a lottery, but that's just me. Bune isn't stuck with thinking inside the box that I'm thinking in. Maybe I'll land a government contract or something.

Spirit Pot Operation Results

Well, last night I posted the downside of my spirit pot operation results. I didn't win the lottery. But I was right in not claiming the operation a failure.

Today I got called into my boss's office and he shut the door. I thought I would be reprimanded or laid off. He started talking about the tight budget, and I was sure a pink slip was coming. Then he apologized that my RAISE would be so small... My raise. Heh. A \$1,200 a month raise. Ka-Ching!

And earlier I landed a contract to install color matching paint kiosks at night, which will be bringing in an extra \$1,000 or more a month. Ka-Ching!

And my wife started her new job, which will bring in almost another \$1,000 a month. Ka-Ching!

So, since performing the Spirit Pot operations, my monthly income has gone up about \$3,000. I can live with that, eh?

Now, I specifically asked for a lump sum. I've found out about all this income in the space of two hours today. Maybe that's how it worked out. It's still not the exact dollar amount, so I'm thinking that there's more to report in the coming days. I can proudly say that Bune/Bime is a great Spirit to work with, and that the Spirit Pot is a great method of working with Goetic Spirits. Life is good.

It's good to be a magician.

Bune Update

As I mentioned in the Crystal Skull post, I've been Working with Bune on making the carved skull into a tool to aid in speaking with the spirits of the dead in general.

In addition, I changed out the stuff inside the pot. It's been over a year since I last did that, and the raisins and dates were mostly turned to dust. I took out some sweet grass I had put in, and I removed about a thousand little steel BBs. I have no idea why I put them in in the first place, maybe something to do with them being brass-colored or something, but in retrospect it was pretty stupid. Iron is anathema to the spirits of the Goetia.

So now my Pot contains the following:

- Dirt and rocks from the local branch of my bank
- Four Herkimer Diamonds
- One Orgone Generator
- Lignum Aloes
- Decayed bio-matter from various raisins and dates mixed in with the dust
- Mistletoe (Venusian Herb)
- Vervaine (Venusian Herb)

- Coltsfoot (Venusian Herb)
- Three Rosehips (Venusian Herb)
- Myrtle (Venusian Herb)
- Three pinches of Abramelin Incense (Traditional from Soma Luna; It has Cinnamon in it, an herb of Venus, and he always liked it)

Now, it took me a couple of weeks to research these herbs and ingredients, track them down, order them and then have them get here. I bought a stone mortar and pestle to grind up the herbs together. On the day of the changing of the herbs, I cleansed the old stuff, picked out the uck, and re-interred everything.

During the time I was working on gathering and researching Venusian herbs, and then after I had ground up all the herbs together and placed them next to me in the pot, I noticed some results.

My wife said I was more romantic than I've been in years. Sex has improved greatly, which is pretty amazing considering how great it was before. The frequency of our sex has also increased.

I attribute these generally passive results to just working with the herbs of the planet in a magical capacity. I don't attribute it to Bune specifically.

Regarding Bune, he seemed pretty happy with the changes. Less than a week later, I received a job opportunity through email that could result in a doubling of my income for at least three months. One cannot beat that with the proverbial stick.

Assuming all goes well with the interview (the first two interviews have gone swimmingly), I've just got to point out that even in the midst of a really bad financial time with Jupiter in Capricorn, here I am making a fortune. If I land the job and

everything goes well, it will be a couple of weeks to a month before the income actually doubles. Maybe that's part of waiting for the expansion in measured steps that the Jup-Cap placement requires, but it's also how things manifested when Jupiter was in Sag.

So I'm more convinced than ever that the astrological timing doesn't apply to the spirits of the Goetia. They are sub-lunar in my cosmology, and this result seems to reinforce that. A friend's HGA told him specifically to ignore the astrological timing when working with Bune, so this kind of confirms that.